ABHINAVAGUPTA'S

ŚRĪ TANTRĀLOKA
AND
OTHER WORKS

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य श्रीतन्त्रालोकः

First Time English Translation with Sanskrit Texts



Professor Satya Prakash Singh
Swami Maheshvarananda

Foreword by
Dr. Karan Singh

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VOLUME V

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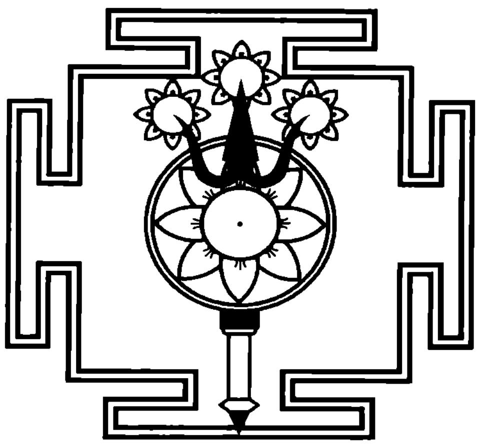


Table of Transliteration

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	ḷ	ए	e	ऐ	ai	ओ	o
औ	au	अं	aṁ	अः	aḥ		

Consonants

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	ठ	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v	श्	ś
ष्	ṣ	स्	s	ह्	h	क्ष्	kṣ	त्र्	tr
ज्ञ्	jñ	ऌ	lṛ						

Dedicated to

Spiritually elevated group of yoginis, yogins, *siddhas* and the few aspirants of spiritual knowledge and those undergoing the discipline

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वेदाहमेतं पुरुषं महान्तं आदित्यवर्णम्

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FOREWORD

Both Advaita Vedānta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya

Prakash Singh and Swami Maheshvarananda with their years of practice of yoga and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantrāloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantrāloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śiṣya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Śaivism, especially the Tantrāloka, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmly congratulate Professor Satya Prakash Singh and Swami Maheshvarananda for undertaking the massive task of translating Abhinavagupta's Tantrāloka and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of Tantrāloka is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namaḥ Śivāya.

(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantrāloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the *Tantrāloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantrāloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as

Abhinavagupta, a yogin, *tantrika,* psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskritic literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṅsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātṛkā* and *mālinī* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*.[1]

His idea of *Śakti* as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the *Saṁhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Saṁhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhṛṇī Hymn of the same *Saṁhitā* where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the

1 Aitareya Āraṇyaka III.8

universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse dęscribes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāṇa* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhanā* of finding out that centre in the human body which is divisive of *prāṇa* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *suṣumnā*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Saṁhitā* coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to *Sārparājñī* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāṇa* and *apāna* assuming the form of *Vāk*. *Sārparājñī*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kuṇḍalinī*, taking the form of *Vāk* with the combination of *prāṇa* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhanā* of awakening of *kuṇḍalinī* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the *kuṇḍalinī* in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to *viṣa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of

Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *viṣa* has been taken to mean the *kuṇḍalinī* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.[2]

In fact, the idea of arousal of the *kuṇḍalinī* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udātta*, *anudāta* and *svarita. Udātta* is kept unmarked in the written text while the *anudāta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudāta* is indicated by lowering the hand and *udātta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudātta*, balancing of the *svarita* and raising upward of the *udātta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udātta* and *anudātta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kuṇḍalinī* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samādhi* of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Iśa Upaniṣad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyaṅ Ātharvaṇa. It has come to be considered as *haṁsa mahāmantra* by Abhinava in *Tantrāloka* XXX.71. *Haṁsa* is an inverted form of *so'ham*. The

2 *Vijñāna Bhairava* verse 67.

haṁsa has received its deeper sense from a *mantra* occurring in Ṛgveda IV.40 as the last verse of the hymn known as *Haṁsapadī* having become famous not only on account of the pervasiveness of the swan, as the *haṁsa*, literally means, but also on account of its structure of qualification of the *haṁsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Kaṭha Upaniṣad* at V.2 exactly as it is except for addition of the word *bṛhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. *Haṁsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so* + *ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *prāṇāyāma*, breath-control, meditation and *samādhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *suṣumnā*, various centres of nerves on different levels of it and the *kuṇḍalinī*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmaṇas* by its exteriorised form of *karmakāṇda* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and *Tāntriks*. While the main stream continued to follow the introverted

path of breath-control in the form of the *Āraṇyakas* leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kuṇḍalinī yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Saṁhitās* in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucīka* reads in translation as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.[3]

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kuṇḍalinī yoga* in particular.

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from

3 तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्वणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ।। Ṛgveda, 10.53.6

the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Ṛgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātriśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the *Bhagavadgītā* and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and *Bhagavadgītā* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action. Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in

Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *maṭha*-system of education in his life. The word *maṭha manth,* to churn, is suggestive of stress on its exclusivity. That in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *maṭha*-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has

the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* XV.571, he refers to a text most probably belonging to his own sect and titled as *Mādhavakula* to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṁsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Saṁhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Saṁhitās* difficult to understand. An instance to the point, for example, is *Ṛgveda* VIII.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Saṁhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an *adhaḥ-sāstra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtirāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda

that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhṛṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhṛṇī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudraṣṭādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śiva form amounting to the auspicious, Śivatara, more auspicious, Śivatama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Saṁhitā* wherein its paramount seer Dadhyaṅ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuñjīthāḥ*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, *Kena* and *Śvetāśvatara* which anticipate Abhinavagupta's view of Śiva in several ways of which he does never make any mention obviously due to his sectoral bindings

which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Śvetāśvatara Upaniṣad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the *Upaniṣad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, *jñāna*, *bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Ṛgveda

has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Śvetāśvatara Upaniṣad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayaḥ* (III.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, *dhātuprasāda*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with

the mention of the significant word *bhakti* in this regard in the last *mantra* of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *śāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerably diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for

the sake of whose secrecy seer Dadhyaṅ Ātharvaṇa had to permit himself to get beheaded by Indra. This is known in the Upaniṣads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across."[4] This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

III. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Śiva of Abhinava amounting to auspiciousness. This basic contention of him has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology

4 Tantrāloka, XIII.335 and XIII.343

of perceiving the reflection to the extent of its representation of the original incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kuṇḍalinī yoga*.

IV. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure

of the world of elements. Kant's similar treatment to it along with time is quite in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Siva is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

V. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship between the world and his Śiva. The world, according to him is a congregation

of *aṇus*, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* X.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva.[5] Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of *mantra*, *mantreśvara*, *mahāmantreśvara* culminating in transformation into Sadāśiva and then into Śiva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetition of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the *aṇu* into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

> Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Śiva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Śaivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective of divergence of their approaches.

5 Tantrāloka X.223

VI. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Śiva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Śiva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *dutī*, a system for the catharsis of it under which the aspirant has to make use of the *dutī* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Śiva-hood in the psyche of the individual conceived as an atomic form of Him known as *aṇu*.

As regards Abhinava's comparability with Jung, it is relatively much more

obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he, too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharṣhi at his *ashram* in Tamil Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upaniṣads* and their tradition, it is perhaps Raman Maharṣhi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the hill Aruṇāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the Tantrāloka dealing with the idea of *deśādhvan* wherein he considers

the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort.[6] Viewed in the light of the Maharṣhi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Śiva eventually as a device for the commonplace understanding of Him.

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Śiva and Śakti has a long history behind it anticipated by thousands of years as its root lies in the *Bṛhadāraṇyaka Upaniṣad*. The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage Yājñavalkya.[7]

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava

6 Tantrāloka, VIII.45

7 Bṛhadāraṇyaka Upaniṣad, I.4.3

and considered as the most important devise in the treatment of mental and psychic patients by Jung.

VII. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi*.

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman*.

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Saṁhitās* and formulation of their stray visions in the form of the Upaniṣads along with the way to realisation via the exercise of breath-control as dealt with in the *Āraṇyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgītā* and the *Yoga-Sūtra* of Patañjali.

VIII. Abhinava and the Bhagavadgītā

As regards the *Bhagavadgītā*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjarī* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gītā*, under the title *Gītārtha-saṅgraha*

expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgītā* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgītā's* line of thought is his devotion to Śiva and condemnation of Vaiṣṇavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaiṣṇavite burden of the *Gītā*.

IX. Abhinava versus Patañjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sūtra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibhā*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujangam* emerging out of *mantra, nāda* and *vindu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sūtra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujaṅga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to

the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of ***kuṇḍalinī*** in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patañjali was required to characterise it as an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakṛti*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

X. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti, he has become quite distinct from Ācārya Śaṅkara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvāṇa Saṭkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence,

consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upaniṣads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somānanda, Utpaladeva, Lakṣmaṇgupta and Śambhunātha, such a galaxy of teachers of Advaitism besides Bhūtirāja, his teacher of *brahma-vidyā*. In this regard what seems to be most likely is that this tradition of him was somehow or the other a result of Śaṅkara himself via Somānanda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Śaṅkara in Kashmir. Preceding Somānanda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life.[8]

XI. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedānta also seems to have drawn considerably from Abhinava in his effort to eliminate the negativity of Śaṅkara's way of approach to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published.

8 Tantrāloka XV.269-270

However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Śaivism that later became known as Kashmir Śaivsm was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedanta is quite obvious on several grounds. Parallel to Abhinava's Śiva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Śaṅkara inasmuch as in Śaṅkara's Vedanta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Śakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantreśvara*, *mahāmantreśvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Śiva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of everything in the world via processes of involution and evolution.

XII. Abhinava versus Mahāvatāra Bābā

Besides the integral Vedānta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography

of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Haṁsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varāṇasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgītā* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sutra* of its second chapter wherein it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*.[9] Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for the world's as well as of the individual's rootedness in Śiva or the combined form of Śiva- Śakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriyā*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

9 Tantrāloka, I.151

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Gorakṣa Saṁhitā, Haṭhayoga Pradīpikā, Haṭha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his School beginning from Somānanda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Gorakṣanātha and others with its special emphasis on control of breath, *prāṇāyāma*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantrāloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kuṇḍalinī*. It includes *samani* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *prāṇas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two

accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *viśuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as *cakreśvara* comprising all the consonant sounds from *k* to *kṣ*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nāda*, the point of inhibition of sound. The seventh is *nādānta*, end of sound. The eighth is the locus of *śakti*, the force, followed by *vyāpinī*, pervasive, and *samanā*, concentrative in the form of focus of mind. The next to it is the step known as *sāmanasa*, equipoise, which in its turn is followed by the step known as *śāmbhava*, related to Śambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvādaśānta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception

itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Śiva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Śiva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upaniṣads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Kaṭha Upaniṣad* stated that in consciousness there is no access of luminosity of the sun, the moon, the stars, planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity.[10]

10 Kaṭha Upaniṣad V.5 and also see *Tantrāloka* III.117

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity.[11] The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to.[12] As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end.[13]

In Abhinava's view, subsidence in the midst of vibration is, however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of ***samādhi*** is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world.[14] This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution.[15]

According to him, consciousness is three-dimensional being as an aspect of Śiva in the existential sense as well as the sense of consciousness. Śiva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence.[16] It is something

11 *Tantrāloka*, III.118
12 Ibid., III.119
13 Ibid., IV.184
14 Ibid., IV.185.
15 Ibid., IV.186A
16 Tantrāloka, IV.187

only in existence which can will, know and act. So is Śiva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation.[17]

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being pegged down to its specific forms and limitations serving as the cause of internal contradictions.[18] Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals.[19]

It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable. [20] This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prāṇa*, life-force assuming the form of air as a wave of it creating the possibility of emergence of life as the basis of the spectacle of consciousness coming out of it in a renewed form.[21]

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there

17 Ibid., IV.190
18 Ibid., V.13
19 Ibid., VIII.30b-31a
20 Ibid., VI.9
21 Ibid., VI.11

in the universe.[22] Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility.[23]

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects.[24]

XIII. *Kuṇḍalinī* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patañjali's *Yoga Sūtra*, III.51, having already been quoted in this write-up and reading as *sthānyupa-nimantraṇe saṅga-smaya-akarṇam punaraniṣṭaprasaṅgāt.* This event of acceding to Satan on the part of Adam resulted in the creation of individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kuṇḍalinī* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kuṇḍalinī* as a serpent as symbolic of the integrality of the life-force. As against

22 Ibid., VII.62
23 *Tantrāloka*, VII.68
24 Ibid., IX.138

it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the life-force lying concealed at the base of the human body over and above Patañjali's characterisation of it as *piśāca-āvesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Kaṭha Upaniṣad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *mulādhāra*, *svādhiṣthān*, *maṇipura*, *anāhata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kuṇḍalinī* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

XIV. Hypnosis versus *Samarasībhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasībhāva*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu* into Śiva.[25] In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasībhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasībhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek

25 *Tantrāloka*, 29.272-276

hypnos. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasībhāva* is highly positive and constructive.

XV. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitisation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Cārvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the free-will of Śiva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakṛti and the Puruṣa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

XVI. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti Chandra Pandey in his book titled Abhinavagupta – An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in *Tantrāloka.* For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled

with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *pariśiṣta* to his *magnum opus* in the sixty-eighth year of *Saptarṣi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Śambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

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The graphics used in the book are not our own creation but they have been drawn from diverse sources to create the conceptual theme of the book. We acknowledge our indebtedness to all those agencies responsible for creation, production or reproduction, as the case may be, of these graphics.

We hope this translation will be liked by people at large.

Noida Authors

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Summary of the Contents of Volume - V

This Volume includes Chapters 14 and 15 both discuss the process of initiation.

CHAPTER - 14:

1. Role of Śiva in the world lies in His five functions with relationship to it, namely, creation, sustenance, dissolution, concealment and grace.

2. Body needs to be considered as a means to attainment of Śiva-hood.

3. Those who lurk for *siddhis* have lost the real goal in the fog of misunderstanding.

4. Rising above the earth known as *utkrānti* amounts to transcend its allurements and not flying in the air.

5. Genuine initiation is only one which leads the disciple to attainment of Śiva-hood.

CHAPTER 15:

1. This Chapter is concerned with the procedure of initiation as prevailing in the non-dualistic Śaivism.

2. Initiation amounts to acquisition of full understanding of the system.

3. The teacher needs to probe prior to conducting the process whether the disciple aspires for enjoyment or liberation or both.

4. If the student be poor, the teacher needs to provide the expenses of initiation from his own side or arrange to accomplish it by means of use of only the grass known as *dūrvā*.

5. The candidate of initiation needs to take bath and put on clean dress as preparatory to enter into the procedure.

6. He should take three steps forward and backward at a spot filled with dust raised by the movement of cows. This would be the bath from the side of the earth, the last and grossest form of creation.

7. Bathing with water would be considered as representing the bath from the side of the next element (i.e., water), that in sun and clean and cool air as symbolic of fire and air while that in illumination of consciousness as representative of space and consciousness itself. So would be the case with regard to mind and intellect. There are eight basic elements of creation and the modes of corresponding baths for getting cleansed as preparatory for initiation.

8. Ascription of the two orders of the alphabet known as *mātṛkā* and *mālinī* to the body of the candidate amounts to ingression of Śiva and Śakti.

9. Being Śiva-hood ascribed to the world collectively as well as severally, it would be rendered into His dance.

10. Wine is permitted in all kinds of devotion to Śiva since it is supposed to bring the user closer to the real essence of consciousness which is delight.

11. *Dik*, direction, is a mere adjunct and not real. Space gets divided into them as per the locus of the disciple.

12. Deities like Indra, Agni, Varuṇa, etc. are aspects of Śiva, who is sheer consciousness in its pure form.

13. The disciple is required to place Him all over in his body in His various denominations.

14. Śiva, indeed, is the brilliance of self-consciousness whose reflection is the expanse of the universe.

15. Significance of placement of Śiva in the disciple's body lies in his restoration to Him.

16. *Khecarī mudrā* is known as such on account of the aspirant's movement in the space of consciousness and experience of delight therein.

17. Arrangement of the barbs of the trident lies in putting Śiva at the top of the *dvādaśānta*, Śakti at a distance below Śiva and the individual below the Śakti.

18. Internal sacrifice is preparatory to the external and the external to the same of the internal. Shorn of this understanding the sacrificer remains standing on the same point of animality (*paśu,* limited experient) from which he started notwithstanding performance of hundreds of sacrifices and muttering of crores of *mantras.*

19. The sacrificial pit needs to be considered as a symbol of Śiva's will for action.

20. The sacrificial performance in the context of initiation is representative of the psychic processes through which the disciple is required to pass.

21. Closing the eyes of the disciple with a piece of cloth, leading to a certain point on the sacrificial ground and bringing him back and opening of his eyes and asking him to look around and feel as if he were seeing only Śiva everywhere.

22. *Samayin* is one who becomes accomplished in the theory and practice of the School, comes to be touched as such by the teacher at the end of the process of initiation and is empowered to serve as a guide to the system.

23. Following the end of the rite, the disciple and the teacher retire to sleep and remember their respective dreams with regard to their content as well as the depth of their impressions on the psychic being of both of them. Contentment and discontent is considered as the criterion of their auspiciousness and inauspiciousness in this context. Comparison of their respective dreams is taken as a scale of measurement to what extent the disciple has imbibed the message of the rite.

24. Finally, the teacher is required to instruct the disciple in all the basic principles of life under the purview of the system and ask him to return to the secret space of consciousness.

CHAPTER - 14

Deliberation on the Rite as Prescribed in the Śāstra

तिरोभावस्वरूपं तु कथ्यमानं विविच्यताम् ।
स्वभावात् परमेशानो नियत्यनियतिक्रमम् ।।१।।
स्पृशन्प्रकाशते येन ततः स्वच्छन्द उच्यते।

Please explain the Supreme Lord's tendency of self-concealment. Since the Lord manifests Himself via the process of touching both the ends of creation, namely, determination and indetermination, He is characterised as autonomous. (1-2a)

नियतिं कर्मफलयोराश्रित्यैष महेश्वरः ।।२।।
सृष्टिसंस्थितिसंहारान्विधत्तेऽवान्तरस्थितीन्।

Having taken resort to the determination of the relationship of action and result, the Lord engages Himself in creation, sustenance and dissolution as side effects (of existence, consciousness and delight). (2b-3a)

महासर्गे पुनः सृष्टिसंहारानन्त्यशालिनि ।।३।।
एकः स देवो विश्वात्मा नियतित्यागतः प्रभुः।

Since at the end of the great dissolution following the processes of creation, sustenance and dissolution everything gets dissolved into the state of infinitude,

only the Supreme Lord as the Universal Self remains the sovereign ruler of all by virtue of departing from the determination. (3b-4a)

अवान्तरे या च सृष्टिः स्थितिश्चात्राप्ययन्त्रितम् ॥४॥
नोज्झत्येष वपुस्त्यक्तनियतिश्च स्थितोऽत्र तत्।

In the next round of creation and sustenance also He exists in all the sense of existence as such but remaining absolutely indeterminate. (4b-5a)

नियत्यैव यदा चैष स्वरूपाच्छादनक्रमात् ॥५॥
भुङ्क्ते दुःखविमोहादि तदा कर्मफलक्रमः।
त्यक्त्वा तु नियमं कार्मं दुःखमोहपरीतताम् ॥६॥
बिभासयिषुरास्तेऽयं तिरोधानेऽनपेक्षकः।

By virtue of His determinate character in the process of His self-concealment when He experiences pain and illusion, etc., then is born the process of action and result. Leaving apart the law of action in view of its being surrounded by pain and illusion He wishes to manifest Himself. He becomes mindful of the tendency of self-concealment. (5b-7a)

यथा प्रकाशस्वातन्त्र्यात् प्रतिबुद्धोऽप्यबुद्धवत् ॥७॥
आस्ते तद्वदनुत्तीर्णोऽप्युत्तीर्ण इव चेष्टते।

Due to autonomy of the illumination, the luminous also behaves as if it were shorn of luminosity; even so the bound also begins to show as if it were liberated. (7b-8a)

यथा च बुद्धस्तां मूढचेष्टां कुर्वन्नपि द्विषन् ॥८॥
हृद्यास्ते मूढ एवं हि प्रबुद्धानां विचेष्टितम्।
श्रीविद्याधिपतिश्चाह मानस्तोत्रे तदीदृशम् ॥९॥

As an enlightened person (out of his tendency of self-concealment) behaves as if he was a fool though disliking the same at heart, even so is the pattern of behaviour of the enlightened. Vidyādhipati also has stated the same in his *Mānastotra*. (8b-9)

ये यौष्माके शासनमार्गे कृतदीक्षाः
संगच्छन्तो मोहवशाद्विप्रतिपत्तिम्।
नूनं तेषां नास्ति भवद्भानुनियोगः।
सङ्कोचः किं सूर्यकरैस्तामरसानाम् ॥१०॥

"Those who in spite of being initiated in your discipline take to the adverse path on account of delusion, certainly the illumination of your knowledge has not reached their inner being as the ray of the sun, the lotus flowers which have remained bereft of bloom." (10)

ज्ञातज्ञेया धातृपदस्था अपि सन्तो
ये त्वन्मार्गात्कापथगास्तेऽपि न सम्यक्।
प्रायस्तेषां लैङ्गिकबुद्ध्यादिसमुत्थो
मिथ्याबोधः सर्पवसादीपजकल्पः ॥११॥

"In spite of having learnt whatever they were required to learn, and thus were expected to have ascended the lofty position of the Creator Himself, those who take to the wrong path, certainly the real message of the emblem did not reach their hearts like the flame of the lamp produced out of snake's marrow creating the sense of snake everywhere." (11)

यस्माद्विद्धं सूतकमुख्येन नु ताम्रं
तद्यद्भूयः स्वां प्रकृतिं नो समुपेयात्।
नो तैः पीतं भूतलसंस्थैरमृतं
तद्येषां तृट्क्षुद्दुःखविबाधाः पुनरस्मिन् ॥१२॥

"As a piece of copper transformed chemically into gold by the goldsmith cannot be restored to its stuff, similarly, one who has drunk ambrosia on the earth itself cannot be brought back to the state of thirst, hunger and experience of pain." (12)

ततः प्रयुद्धचेष्टासौ मन्त्रचर्यार्चनादिका।
द्वेषेद्धान्तर्दहत्येनं दाहः शङ्कैव सा यतः ॥१३॥

Therefore one who falsely displays himself by means of *mantra*, service to gods, and worship, etc. as enlightened gets burnt by the fire of jealousy due to the suspicion of his misrepresentation of himself. (13)

न चास्य कर्ममहिमा तादृग्येनेत्थमास्त सः।
किं हि तत्कर्म कस्माद्वा पूर्वेणात्र समो विधिः ।।१४।।

In this misfortune of him, possibly there is no role of anyone of his past actions on account of which he has happened to behave like this. What such an action may be and on what account it may bear resemblance with his present day misconduct? (14)

तस्मात्सा परमेशेच्छा ययायं मोहितस्तथा ।
अनन्तकालसंवेद्यदुः खपात्रत्वमीहते ।।१५।।

Therefore, it is due to the will of the Lord that he has fallen victim to this kind of delusion and has made himself subject to endless suffering. (15)

तत्रापि चेच्छावैचित्र्यादिहामुत्रोभयात्मकः।
दुःखस्यापि विभेदोऽस्ति चिरशैघ्र्यकृतस्था ।।१६।।

In this role of the Lord's will also there is the peculiarity of the consequence to be suffered in this world, other world or both the worlds. The misery to be suffered also has the peculiarity of delay and quickness. (16)

कालकामान्धकादीनां पौलस्त्यपुरवासिनाम्।
तथान्येषां तिरोभावस्तावद्दुःखो ह्यमुत्र च ।।१७।।

This kind of consequence of the will of the Lord gets exemplified by the fate of the people of the settlers of the town of Paulastya, namely, Kāla, Kāma, Andhaka, etc. amounting to their banishment involving suffering in this world as well as in the other. (17)

अन्योऽपि च तिरोभावः समयोल्लङ्घषुनात्मकः ।
यदुक्तं परमेशेन श्रीमदानन्दगह्वरे ।।१८।।

समयोल्लङ्घनाद्देवि क्रव्यादत्वं शतं समाः।
तत्रापि मन्दतीव्रादिभेदाद्बहुविधः क्रमः ॥१९॥

Another kind of banishment is the result of violation of the observance of the rule of discipline laid down by the teacher (on the occasion of initiation), as has been said in the text *Ānandagahvara* by the Lord Himself addressed to the Goddess that on account of violation the violator is destined to fall down to the life of raw meat-eater for a hundred years. In this respect also the punishment may be of several kinds such as mild and harsh. (18-19)

स्वातन्त्र्याच्च महेशस्य तिरोभूतोऽप्यसौ स्वयम्।
परद्वारेण वाभ्येति भूयोऽनुग्रहमप्यलम् ॥२०॥

On account of the autonomy of the Lord, the victim of banishment may avail himself considerably of the benefit of the grace of the Lord through his own effort or via that of anyone else. (20)

भूयोऽनुग्रहतः प्रायश्चिताद्याचरणे सति।
अनुसारेण दीक्षादौ कृते स्याच्छिवतामयः ॥२१॥

Again, as a result of the grace and moreover as a consequence of repentance, etc. the individual may get initiated again leading ultimately to the possibility of his attaining Śiva-hood. (21)

तिरोभूतः परेतासुरपि बन्धुसुहृद्गुरुन्।
आलम्ब्य शक्तिपातेन दीक्षाद्यैरनुगृह्यते ॥२२॥

The victim of banishment has the prospect of availing himself of the opportunity of the grace of the Lord even after his departure from this world through the help of his relatives, friends, and teachers via initiation, descent of force, etc. (22)

तत्रापि कालशीघ्रत्वचिरत्वादिविभेदताम् ।
तथैति शक्तिपातोऽसौ येनायाति शिवात्मताम् ॥२३॥

In regard to descent of the force of consciousness in the form of intuition also there are variations of quickness and delay, etc. followed by oneness with Śiva. (23)

इत्थं सृष्टिस्थितिध्वंसतिरोभावमनुग्रहः ।
इति पञ्चसु कर्तत्वं शिवत्वं संविदात्मनः ।।२४।।

Thus, in all these five acts of Śiva, namely, creation, sustenance, dissolution, concealment and showering of grace, lies implicit the role of Śiva in the form of consciousness. (24)

पञ्चकृत्यस्वतन्त्रत्वसंपूर्णस्वात्ममानिनः ।
योगिनोऽर्चाजपध्यानयोगाः संस्युः सदोदिताः ।।२५।।

Yogins experiencing all these five acts of Śiva taking place continuously within themselves reflecting His autonomy within them amount to his remaining constantly engaged in His worship, *japa* and yoga of meditation. (25)

ऐन्द्रजालिकवृत्तान्ते न रज्येत कदाचन ।
सादाशिवोऽपि यो भोगो बन्धः सोऽयुचितात्मनाम् ।।२६।।
ज्ञातृत्वमेव शिवता स्वातन्त्र्यं तदिहोच्यते ।
कुलालवत्तु कर्तृत्वं न मुख्यं तदधिष्ठितेः ।।२७।।

The aspirant should never indulge himself in worldly enjoyments, disdaining it as a matter of momentary show like magic. Enjoyment even up to Sadāśiva is a matter of bondage for those who care for their Self. Śiva-hood is equivalent to enlightenment, autonomy being its another synonym. The role of the potter in manufacturing pots is only secondarily his as the Lord as the primary manufacturer lies behind the seen as his consciousness. (26-27)

इति ज्ञात्वा ग्रहीतव्या नैव जात्वपि खण्डना।
शिवोऽहं चेन्मदिच्छानुवर्ति किं न जगत्त्विति ।।२८।।

Having understood one's status as such, one should never take oneself as merely a fraction of Him. (On admittance like this, the problem may arise as to) why is it that the world does not go as per my wishes? (28)

ममेच्छामनुवर्तन्तामित्यत्राहंविदि स्फुरेत् ।
शिवो वा परमेशानो देहादिरथ निर्मितः ॥२९॥

The wish that world should move as per my wishes, is a desire stimulated under the presumption of the ego. Śiva Himself is the Supreme Lord in keeping with whose will the body, etc. have been created. (29)

शिवस्य तावदस्त्येतद्देहस्त्वेष तथा त्वया।
कृतः कान्या देहतास्य तत्किं स्याद्वाच्यतापदम् ॥३०॥

It is via the ownership of this body going to Śiva that it has been accredited to you. In view of its impossibility otherwise, it is not liable to condemnation of any kind. (30)

उक्तं च सिद्धसन्ताश्रीमदूर्मिमहाकुले।
पवनभ्रमणप्राणविक्षेपादिकृतश्रमाः ॥३१॥
कुहकादिषु ये भ्रान्तास्ते भ्रान्ताः परमे पदे॥

It has been mentioned in the text known as *Ūrmikaula* that those who have gained competence in such extraordinary capacities as to move in the airy space, stoppage of breath, etc., they have lost their way in fog, etc. and hence should be taken to have gone astray from the object of their ultimate goal as well. (31-32a)

सर्वत्र बहुमानेन वाप्युत्क्रान्तिर्विमुक्तये ॥३२॥
प्रोक्तो सा सारशास्त्रेषु भोगोपायतयोदिता ।

Wilful departure from the body is generally taken to enter into the state of liberation. In *Sāraśāstras*, however, it has been taken to mean access to the state of enjoyment. (32b-33a)

यदि सर्वगतो देवो वदोत्क्रम्य क्व यास्यति ॥३३॥
अथासर्वगतस्तर्हि घटतुल्यस्तदा भवेत् ।

Please tell me where will he go when the Lord Himself obtains everywhere? Now, if the Lord is not all-pervading, He would get reduced to the status of a particular object such as is the case with a jar. (33b-34a)

उत्क्रान्तिविधियोगोऽयमेकदेशेन कथ्यते ।।३४।।
निरंशे शिवतत्त्वे तु कथमुत्क्रान्तिसंगतिः।

A section of the scholarship tells us that the rite of *utkrānti*, upward movement, amounts to mean the yoga by means of which the self of the individual is mobilised from one place to the other. This standpoint presupposes divisibility in Śiva who is not subject to it at all. (34b-35a)

यथा धरादौ वाय्वन्ते भृग्वम्ब्वग्न्युपवासकैः ।।३५।।
आत्मनो योजनं व्योम्नि तद्वदुत्क्रान्तिवर्तना।
तस्मान्नोत्क्रमयेज्जीवं परतत्त्वसमीहया ।।३६।।

As would be the result of transcendence from the earth up to the air by virtue of austerity, even so may be the consequence of elevation of them from space as well. In view of only this prospect one should not elevate anyone with the expectation of making him reach the Ultimate Reality. (35b-36)

श्रीपूर्वशास्त्रे तूक्तं यदुत्क्रान्तेर्लक्षणं न तत्।
मुक्त्युपायतया किंतु भोगहान्यै तथैषणात् ।।३७।।
जपध्यानादिसंसिद्धः स्वातन्त्र्याच्छक्तिपाततः ।
भोगं प्रति विरक्तश्चेदित्थं देहं त्यजेदिति ।।३८।।

What has been stated in the *Mālinīvijayottara Tantra* as the definition of *utkrānti* is not meant for being taken as the means of liberation but for getting free from the desire for enjoyment. (It amounts to suggest that) one should become the body only when he has become completely established in his Self through *japa*, meditation, autonomous descent of force, etc. besides having become a renunciate. (37-38)

स्वच्छन्दमृत्योरपि यद् भीष्मादेः श्रूयते किल।
भोगवैरस्यसंप्राप्तौ जीवितान्तोपसर्पणम् ।।३९।।

As regards the statement of *Mahābhārata*, concerning Bhīṣma, etc. in the context of leaving the body, concerns the precondition of having become renunciate towards enjoyment. (39)

योगमन्त्रामृतद्रव्यवराद्यैः सिद्धिभाक्तनुः।
हातुं नह्यन्यथा शक्या विनोक्तक्रमयोगतः ॥४०॥

One who has made his body fully accomplished, *siddha*, through the practice of yoga, *mantra*, award of boon, drinking of ambrosia, etc., cannot leave the body via any other way except for the method as has been indicated herewith. (40)

उक्तं च मालिनीतन्त्रे परमेशेन तादृशम् ।
सर्वमप्यथवा भोगं मन्यमानो विरूपकम् ॥४१॥
इत्यादि वदता सर्वैरलक्ष्यान्तः सतत्त्वकम् ।

It has been stated by the Lord Himself in the *Mālinīvijayottara Tantra* that it is imperative for all those who are capable of looking into their inmost being and realise the external reality there to take enjoyment as resulting in misguidance. (41-42a)

एवं सृष्ट्यादिकर्तव्यस्वस्वातन्त्र्योपदेशनम् ॥४२॥
यत्सैव मुख्यदीक्षा स्याच्छिष्यस्य शिवदायिनी।

That would form the main part of initiation to the student capable of imparting to him Śiva-hood by way of making him aware of the autonomy of His role in the context of the acts of creation, sustenance, dissolution, self-concealment and offering of boon to people. (42b-43a)

उक्तं श्रीनिशिचारे च भैरवीयेण तेजसा ॥४३॥
व्याप्तं विश्वं प्रपश्यन्ति विकल्पोज्झितचेतसः।
विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत् ॥४४॥
बाह्यदीक्षादियोगेन चर्यासमयकल्पनैः।
अविकल्पस्तथाद्यैव जीवन्मुक्तो न संशयः ॥४५॥

It has also been stated in the *Niśācāra Śāstra* that those who see the world as pervaded by the brilliance of the Force of Bhairava, having got rid of all other options in mind, become liberated in life itself right on the same day undoubtedly. As regards the destiny of those who have continued to cherish some other options in their minds, they, too, would reach Śiva, however, after

taking to initiation and observing the preconditions laid down therein for their self-purification. (43b-45)

संसारजीर्णतरुमूलकलापकल्प-
संकल्पसान्तरतया परमार्थवह्नेः।
स्युर्विस्फुलिङ्गकणिका अपि चेत्तदन्ते
देदीप्ये विमलबोधहुताशराशिः ॥४६॥

Apart from being an old tree the world remains spared from consumption by the fire of the Supreme Brilliance of illumination due to simply having been intervened by the determinations of the individual. If even a spark of the pure consciousness were to ignite, the entire lot of its dead wood would be enough to burn it down out completely at the end. (46)

इत्थं दीक्षोपक्रमोऽयं दर्शितः शास्त्रसंमतः ॥४७॥

Thus ends deliberation on the rite of initiation as prescribed in the *Śāstra*. (47)

CHAPTER - 15

अथैतदुपयोगाय यागस्तावन्निरूप्यते ।
तत्र दीक्षैव भोगे च मुक्तौ चायात्युपायताम् ।।१।।
स्वयं संस्कारयोगाद्वा तदङ्गं तत्प्रदर्श्यते।

Now, for the sake of fulfilment of the desire for enjoyment and aspiration for liberation, is being explained the method of performing sacrifice. In this connection, it is obvious that initiation itself serves as the means to both enjoyment and liberation directly or via formation of impressions, *saṁskāra*, which is being dealt with here. (1-2a)

यो यत्राभिलषेद्भोगान् स तत्रैव नियोजितः।।२।।
सिद्धिभाङ्मन्त्रशक्त्येति श्रीमत्स्वायंभुवे विभुः।
योग्यतावशतो यत्र वासना यस्य तत्र सः।।३।।
योज्ये न च्यवते तस्मादिति श्रीमालिनीमते।
वदन्भोगाद्युपायत्वं दीक्षायाः प्राह नो गुरुः ।।४।।

He who cherishes wish or aspiration for whatever, he needs to be associated with the task in view of the same objective; our teacher in course of initiation has directed us as also Śiva in the *Mālinīvijayottara Tantra* that the teacher needs to engage the student by means of his power of *mantra* particularly concerning

Śiva, as per his competence and liking. Being engaged accordingly, he does not falter in the accomplishment of the task assigned to him. (2b-4)

न चाधिकारिता दीक्षां विना योगेऽस्ति शाङ्करे।
न च योगाधिकारित्वमेकमेवानया भवेत् ।।५।।

Anyone cannot become authorised in yoga relating to Śaṅkara or indeed in any kind of yoga without having been initiated. (5)

अपि मन्त्रधिकारित्वं मुक्तिश्च शिवदीक्षया।
इत्यस्मिन्मालिनीवाक्ये साक्षान्मोक्षाभ्युपायता ।।६।।

By means of initiation in Śaivism the student gets authorised to make use of *mantra* as also to attain liberation while in the statement of the *Mālinīvijayottara Tantra* the initiation has been claimed to be effective directly in the attainment of liberation. (6)

दीक्षायाः कथिता प्राच्यग्रन्थेन पुनरुच्यते ।
पारम्पर्येण संस्कृत्या मोक्षभोगाभ्युपायता ।।७।।

In another ancient text, namely, *Mataṅga Śāstra*, it has been stated concerning proper initiation that it serves as a means to both enjoyment and liberation. (7)

येषामध्यवसायोऽस्ति न विद्यां प्रत्यशक्तितः ।
सुखोपायमिदं तेषां विधानमुदितं गुरोः।।८।।

Those who are keen to attain liberation but are incapable of learning the discipline concerned, for them the easy way out has been suggested to take resort to the their teacher. (8)

इति श्रीमन्मतङ्गाख्ये ह्युक्ता मोक्षाभ्युपायता ।
सम्यग्ज्ञानस्वभावा हि विद्या साक्षाद्विमोचिका ।।९।।
उक्तं तत्रैव तत्त्वानां कार्यकारणभावतः।
हेयादेयत्वकथने विद्यापाद इति स्फुटम् ।।१०।।

This has been suggested as the way to liberation in the text known as *Mataṅga Śāstra*. However, the direct way to liberation is the knowledge itself as it is of that very nature. It has been stated therein that since essences are interrelated by the law of causality in acceptance and rejection, there is an obvious role to be played by the *vidyāpāda*, learning or wisdom. (9-10)

तत्राशक्तास्तु ये तेषां दीक्षाचर्यासमाधयः ।
ते विद्यापूर्वका यस्मात्तस्माज्ज्ञान्युत्तमोत्तमः ।।११।।

Those who are incapable of practice, intuition and discrimination, for them initiation, observance of vows and rites besides practice of *samādhi* are necessary provided all these are transpired by the will to understand. This is elucidative of the highest position of knowledge in this context. (11)

ज्ञानं च शास्त्रात्तच्चापि श्राव्यो नादीक्षितो यतः।
अतोऽस्य संस्क्रियामात्रोपयोगो दीक्षया कृतः ।।१२।।

Knowledge is available from *Śāstra* which cannot be taught to anyone who is not initiated. It is in this process of making one worthy of acquisition of knowledge, lies the significance of initiation. (12)

यत्र तत्रास्तु गुरुणा योजितोऽसौ फलं पुनः।
स्वविज्ञानोचितं याति ज्ञानीत्युक्तं पुरा किल ।।१३।।

Irrespective of the fact what kind of task the student gets engaged by the teacher in, the purpose behind his engagement needs to be acquisition of the knowledge which may awaken his consciousness, this has already been made clear. (13)

यस्य त्वीशप्रसादेन दिव्या काचन योग्यता ।
गुरोः शिशोश्च तौ नैव प्रति दीक्षोपयोगिता ।।१४।।

If, per chance, it happens that the teacher and the taught both happen to be accorded with some special ability by the Lord, there is no necessity of any initiation in their case. (14)

ज्ञानमेव तदा दीक्षा श्रीत्रैशिकनिरूपणात् ।
सर्वशास्त्रार्थवेत्तृत्वमकस्माच्चास्य जायते ॥१५॥

Thus, it becomes obvious that the relevant knowledge itself amounts to initiation on account of which the student concerned becomes aware of the content of knowledge of all the *Śāstras*, as has been elucidated by the *Parātriśika Śāstra.* (15)

इति श्रीमालिनीनीत्या यः सांसिद्धिकसंविदः।
स उत्तमाधिकारी स्याज्ज्ञानवान्हि गुरुर्मतः ॥१६॥

According to the *Mālinīvijayottara Tantra*, the person who is imbued with the self-stimulated knowledge, needs to be regarded as the best order of knowledgeable person on the subject and hence a teacher. (16)

आत्मने वा परेभ्यो वा हितार्थी चेतयेदिदम्।
इत्युक्त्या मालिनीशास्त्रे तत्सर्वं प्रकटीकृतम् ॥१७॥

Whatever wisdom is contained in the *Mālinīvijayottara Tantra* has been revealed in it for the use of such an inquisitive person who may awaken the consciousness of his students as well as those who come into contact with him. (17)

ज्ञानयोग्यास्तथा केचिच्चर्यायोग्यास्तथापरे ।
दीक्षायोग्या योगयोग्या इति श्रीकैरणे विधौ ॥१८॥

In the *Kiraṇāgama Tantra*, it has been made out that someone from amongst the students deserves knowledge, someone action, someone initiation and someone practice of yoga. (18)

तत्रोक्तलक्षणः कर्मयोगज्ञानविशारदः।
उत्तरोत्तरताभूम्युत्कृष्टो गुरुरुदीरितः ॥१९॥

From amongst these students the gradation of excellence lies in the order of action, yoga, and knowledge, each one of the later being better than its preceding one and hence deserving more and more to become the teacher. (19)

स च प्रागुक्तशक्त्यन्यतमपातपवित्रितम्।
परीक्ष्य पृष्ट्वा वा शिष्यं दीक्षाकर्म समाचरेत् ॥२०॥

The teacher needs to perform the rite of initiation having examined and conversed with the student from the viewpoint of the probability of descent of force of consciousness as well as his possibility of getting purified by that force. (20)

उक्तं स्वच्छन्दशास्त्रे च शिष्यं पृच्छेग्दुरुः स्वयम् ।
फलं प्रार्थयसे यादृक्तादृक्साधनमारभे ॥२१॥
वासनाभेदतः साध्यप्राप्तिर्मन्त्रप्रचोदिता ।

In the *Svacchanda Tantra* it has been suggested that the teacher himself needs to enquire of the student as to what he wants to gain through his initiation so that he may accord it to him in keeping with that objective as the fulfilment of it depends on the priority of the nature of aspiration and the use of the *mantra* in keeping with it. (21-22a)

मन्त्रमुद्राध्वद्रव्याणां होमे साधारणा स्थितिः ॥२२॥
वासनाभेदतो भिन्नं शिष्याणां च गुरोः फलम् ।

Mantra, *mudrā* (posture) and oblation are common for initiation of all the students. It is basically the aspiration each student has in his mind in course of the rite of initiation which makes the difference in the result with regard to the student as well as the teacher. (22b-23a)

साधको द्विविधः शैवधर्मा लोकोज्झितस्थितिः ॥२३॥
लोकधर्मी फलाकांक्षी शुभस्थश्चाशुभोज्झितः।
द्विधा मुमुक्षुर्निर्बीजः समयादिविवर्जितः ॥२४॥
बालबालिशबृद्धस्त्रीभोगभुग्व्याधितादिकः ।
अन्यः सबीजो यस्येत्थं दीक्षोक्ता शिवशासने ॥२५॥

Aspirants are of two kinds, *Śaiva-dharmin* and *Loka-dharmin*. *Śaiva-dharmin* are of the nature of renunciation towards the world while *Loka-dharmin* are aspirants of enjoyment in the worldly life and expectants of well being and

seekers of avoidance of bad luck. The aspirant of liberation is seedless in regard to rebirth and is relieved of the obligation of rituals. So are children, childish, old men and women and those engaged in enjoyment and ill. The rest is the class of seeded ones who need to be initiated under the Śaivite fold. (23b-25)

विद्वद्द्वन्द्वसहानां तु सबीजा समयात्मिका।
दीक्षानुग्राहिका पाल्या विशेषसमयास्तु तैः ॥२६॥

Those who are scholarly and capable of endurance in the state of contrariety of heat and cold, etc., their initiation is obligatory in regard to rituals and other preconditions. (26)

अभावं भावयेत्सम्यक्कर्मणां प्राच्यभाविनाम्।
मुमुक्षोर्निरपेक्षस्य प्रारब्धेकं न शोधयेत् ॥२७॥

(At the time of initiation) impressions of previous actions of the aspirant of liberation and renunciate towards the world need to be taken account of thoroughly while the present actions need not be cared for. (27)

साधकस्य तु भूत्यर्थमित्थमेव विशोधयेत् ।
शिवधर्मिण्यसौ दीक्षा लोकधर्मापहारिणी ॥२८॥

Abdication of the impressions of past actions of the aspirants is necessary for his attainment of the objective of oneness with Śiva having become relieved of worldly attachments. (28)

अधर्मरूपिणामेव न शुभानां तु शोधनम् ।
लोकधार्मिण्यसौ दीक्षा मन्त्राराधनवर्जिता ॥२९॥

Abdication of the impressions of past actions of only bad kind should be done and not of those which are auspicious, since the initiation concerned is meant for life of enjoyment in the world rid of *mantra* and prayer. (29)

प्रारब्धदेहभेदे तु भुङ्क्तेऽसावणिमादिकम् ।
भुक्त्वोर्ध्वं याति यत्रैव युक्तोऽथ सकलेऽकले ॥३०॥

Following departure from his present body the aspirant of worldly life attains the state of *siddhas* of *aṇimā*, etc. and having enjoyed the state of being of this kind he gets promoted upward to other higher states within the range of *sakala* and *akala* states, that is, within the range of sovereignty of *kalā*, division, as well as its transcendence. (30)

समयाचारपाशं तु निर्बीजायां विशोधयेत् ।
दीक्षामात्रेण मुक्तिः स्याद्भक्त्या देवे गुरौ सदा॥३१॥
सद्योनिर्वाणदा सेयं निर्बीजा येति भण्यते ।
अतीतानागतारब्धपाशत्रयवियोजिका ॥३२॥

Samayācāra is a kind of trap which needs to be abdicated in course of initiation for the attainment of the state of seedless liberation. By virtue of this initiation alone the aspirant may attain liberation provided he is devout towards the God and the teacher. What is known as the seedless initiation is immediately redemptive on account of providing abdication from all the three kinds of traps, namely, past, future and the present. (31-32)

दीक्षावसाने शुद्धस्य देहत्यागे परं पदम् ।
देहत्यागे सबीजायां कर्माभावाद्विपद्यते ॥३३॥
समयाचारपाशं तु दीक्षितः पालयेत्सदा ।

If the purified aspirant leaves the body at the end of the rite of initiation, he attains the highest state. However, in the state of leaving the body in the position of his initiation having been of the seeded kind, due to the remainder of the impressions of his actions still lingering with his inner being, he falls prey to misfortune. Thus, it is imperative for one who has been initiated to maintain the trap of his obligations intact. (33-34a)

एवं पृष्ट्वा परिज्ञाय विचार्य च गुरुः स्वयम् ॥३४॥
उचितां संविधित्सुस्तां वासनां तादृशीं श्रयेत्।

Having enquired of the student like this and having contemplated on his case thoroughly within himself the teacher needs to decide what kind of initiation would be suitable for him as per his aspirations. (34b-35a)

आयातशक्तिपातस्य दीक्षां प्रति न दैशिकः ॥३५॥
अवज्ञां विदधीतेति शंभुनाज्ञा निरूपिता ।

In regard to the initiation of the student having the prospect of descent of the force of consciousness on him, the teacher should not be negligent; this is the imperative of Śambhu. (35b-36a)

स्वधनेन दरिद्रस्य कुर्याद्दीक्षां गुरुः स्वयम् ॥३६॥
अपि दुर्वाम्बुभिर्यद्वा दीक्षायै भिक्षते शिशुः ।

In the case of the student being poor, the teacher should perform the rite of his initiation with the use of his own money and in case of he himself being poor, the rite may be performed with only *dūrvā* grass and water or alternatively the student may take to begging. (36b-37a)

NOTE:

Dūrvā – Latin name: *Cynodon dactylon*, syn. *Panicum dactylon*, *Capriola dactylon*

English name: Bermuda grass, *dubo*, Bahama grass.

It is the most sacred plant of India next to *tulasi* and is sacred to Gaṇeṣa who is worshipped with it and is also used in Ayurveda as medicine.

भिक्षोपात्तं निजं वाथ धनं प्राग्गुरवे शिशुः ॥३७॥
दद्याद्येन विशुद्धं तद्यागयोग्यत्वमश्नुते ।

The student should surrender the money first to the teacher no matter be it his own or acquired by way of begging. Through the surrender to the teacher, the money becomes purified and attains the status of an oblation. (37b-38a)

तत्रादौ शिवतापत्तिस्वातन्त्र्यावेश एव यः ॥३८॥
स एव हि गुरुः कार्यस्तसोऽसौ दीक्षणे क्षमः ।

First of all, the student needs to see whether the prospective teacher is filled with the capacity of infusing into the student the emotion and sentiment of the autonomy of consciousness of Śiva-hood. If considered positive for the task,

he should be accepted as the teacher since he would be capable of imparting initiation to him. (38b-39a)

शिवतावेशिता चास्य बहूपाया प्रदर्शिता ।।३९।।
क्रमिका बाह्यरूपा तु स्नानन्यासार्चनादिभिः ।
बह्वीषु तासु तास्वेष क्रियासु शिवतां हृदि ।।४०।।
संदधद्दृढमभ्येति शिवभावं प्रसन्नधीः ।
शिवीभूतो यद्यदिच्छेत्तत्तत्कर्तुं समीहते ।।४१।।
शिवभिमानितोपायो बाह्यो हेतुर्न मोक्षदः।
शिवोऽयं शिव एवास्मीत्येवमाचार्यशिष्ययोः ।।४२।।
हेतुतद्वत्तया दार्ढ्याभिमानो मोचको ह्यणोः।

The test for the understanding of the teacher's immersion in Śiva-hood may be several by way of being gradual and external such as bath, posture of the body and performance of worship, etc. Through keen observation of these activities of the teacher the student himself is likely to get himself gladly possessed of Śiva-hood. Having himself become Śiva, whatever he may wish to do, he may feel himself capable of it by virtue of having himself become Śiva which in itself is capable of affording one with the sense of liberation irrespective of any external means. Indeed, 'the teacher is Śiva and I, too, am the same', this kind of sense awakened in the teacher and the taught in all its firmness is the real liberator of the individual. (39b-43a)

नाध्यात्मेन विना बाह्यं नाध्यात्मं बाह्यवर्जितम् ।।४३।।
सिद्ध्येज्ज्ञानक्रियाभ्यां तद्द्वितीयं संप्रकाशते।
श्रीब्रह्मयामले देव इति तेन न्यरूपयत् ।।४४।।

The outer reality cannot be possible without the inner and conversely the inner cannot be sustained without the outer. Knowledge and action both serve as the medium of expression of the inner. This is why the Lord has elucidated like this in the *Brahma Yāmala Tantra*. (43b-44)

श्रीमदानन्दशास्त्रे च नाशुद्धिः स्याद्विपश्चितः ।
किन्तु स्नानं सुवस्त्रत्वं तुष्टिसंजननं भवेत्।।४५।।

In the *Ānanda Śāstra* also it has been stated that the man of knowledge cannot be defiled. However, both bath and clean dress are satisfying to the people. (45)

तत्र प्रसिद्धदेहादिमातृनिर्मलताक्रमात्।
अयत्नतोऽन्तरन्तः स्यान्नैर्मल्यं स्नायतां ततः ।।४६।।

In the order of purification of the knower beginning from the inner being, bath is the effortless way of purification of the tangible body. (46)

स्नानं च देवदेवस्य यन्मूर्त्यष्टकमुच्यते ।
तत्रैवं मन्त्रदीप्तेऽन्तर्मलदाहे निमज्जनम् ।।४७।।

Real bath is to immerse contemplatively into the ocean of consciousness ignited by *mantra*, as it were, taking it as a flame of fire known as one of the eightfold bodies of the Supreme Lord and capable of burning the malice of the inner being. (47)

तत्रेष्टमन्त्रहृदयो गोरजोऽन्तः पदत्रयम् ।
गत्वागत्य भजेत्स्नानं पार्थिवं धृतिदायकम् ।।४८।।

In that series of baths, the earthly bath would be performed (rather symbolically) by three steps and covering the same distance in traversing back to the point of start repeating mutely the *mantra* all the while at a place filled with dust raised by the movement of cows. This bath is supposed to bring stability to the aspirant. (48)

अस्त्रमन्त्रितमृद्धूतमलः पञ्चाङ्गमन्त्रितैः।
जलैर्मूर्धादिपादान्तं क्रमादाक्षालयेत्ततः ।।४९।।
निमज्जेत्साङ्गमूलाख्यं जपन्ना-तन्मयत्वतः।
उत्थायाशेषसज्ज्योतिर्देवतागर्भमम्बरे ।।५०।।
सूर्यं जलेन मालिन्या तर्पयेद्विश्वतर्पकम् ।
देवान्पितृन्मुनीन्यक्षान् रक्षांस्यन्यच्च भौतिकम् ।।५१।।
सर्वं संतर्पयेत्प्राणो वीर्यात्मा स च भास्करः ।

ततो जपेत्परामेकां प्रागुक्तोच्चारयोगतः।।५२।।
आ तन्मयत्वसंवित्तेर्जलस्नानमिदं मतम्।

Besmearing of the entire body with clay dug out of the ground by means of an instrument empowered by recitation of *mantra* and taking bath from head to feet with water empowered by recitation of *mantra* and mixed with the stuff known as *pañcāṅga* and thus getting the body cleansed, the aspirant needs to take dips in water reciting the *mantra* known as *mūla* (*parā*) with exclusive concentration. Having come out of the water, he should offer water to the deity of the sun who is the source of righteousness in space and fulfiller of aspirations of beings with recitation of certain *mantras* from the *Mālinī*. He needs also to offer water to other deities, Fathers, Seers, Yakṣas, Rākṣasas and other beings of the earth via the Sun since He is the source of life and virility as well as illumination. This is to be followed by recitation of the *mantra* dedicated to the Supreme Being as directed earlier with exclusive concentration until the arousal of the related awareness. This is considered as bath in water. (49-53a)

अग्न्युत्थं भस्म शस्त्रेण जप्त्वा मलनिवर्हणम् ।।५३।।
कवक्त्रहृद्गुह्यपदे सचाङ्गैर्भस्म मन्त्रितम् ।
भस्ममुष्टिं साङ्गमूलजप्तां मूर्ध्नि क्षिपेत्ततः ।।५४।।
हस्तपादौ जलेनैव प्रक्षाल्याचमनादिकम् ।
तर्पणं जप इत्येवं भस्मस्नानं हि तैजसम् ।।५५।।

Having taken out ash from fire with the help of some implement reciting the *mantra* supposed to be remover of malice, besmear it all over the body particularly the head, face, heart, anus, genitals, etc. reciting the *mantra* meant for strengthening the organs followed by sprinkling a handful of ashes over the head reciting the *mūla mantra* along with its accessories. After this, hands and feet need to be washed along with mouth followed by offering of water to agencies concerned and muttering of *mantra*. This is the procedure of taking the fire-bath. (53b-55)

गोरजोवत्यनुद्रिक्ते वायौ ह्लादिनि मन्त्रवाक्।
गत्यागतिप्रयोगे वा वायव्यं स्नानमाचरेत् ।।५६।।

Bath of air needs to be taken by way of moving in pleasant and soothing air filled with dust aroused by the movement of cows along with muttering of *mantras*. (56)

अमले गगने व्यापिन्येकाग्रीभूतदृष्टिकः।
स्मरन्मन्त्रं यदासीत कान्या निर्मलता ततः ।।५७।।
यदि वा निर्मलाद्व्योम्नः पतता वारिणा तनुम् ।
स्पर्शयेन्मत्रजपयुङ् नाभसं स्नानमीदृशम् ।।५८।।

Taking walk in clear and extensively open sky with full concentration of mind repeating *mantras* brings purity of its own kind. If the same walk were to be imbued with showers falling from the clear sky drenching the body in the state of muttering of *mantra*; that would be a unique bath in space. (57-58)

एवं सोमार्कतेजःसु शिवभावेन भावनात् ।
निमज्जन्धौतमालिन्यः क्व वा योग्यो न जायते ।।५९।।

Similar is the case of bath in the moonlight and the sunshine by taking it to be the illumination of Śiva by immersion in which all the malice of the individual is washed out. (59)

आत्मैव परमेशानो निराचारमहाह्रदः।
विश्वं निमज्ज्य तत्रैव तिष्ठेच्छुद्धश्च शोधकः।।६०।।

Self is the Supreme Lord. It is the boundless ocean. The entire world gets purified and hence would also become purifier by taking a dip into it. (60)

इति स्नानाष्टकं शुद्धावुत्तरोत्तरमुत्तमम् ।
सर्वत्र पश्चात्तं मन्त्रमेकीभूतमुपाहरेत् ।।६१।।

From amongst these eight kinds of bath each mentioned later is of a higher order than its preceding one. After each one of these baths, the aspirant is required to make an offer of it to the Divine with the sense of his oneness with It. (61)

धृत्याप्याय-मलप्लोषवीर्यव्याप्तिमृजिस्थितीः।

अभेदं च क्रमादेति स्नानाष्टकपरो मुनिः॥६२॥

On account of these eight kinds of bath, the thoughtful aspirant attains the following kinds of virtue in keeping with the nature of the kind of stuff he bathes himself in. The virtues respectively are endurance, expansion, removal of malice, virility, pervasion, righteousness, stability and oneness. (62)

एता ह्यनुग्रहात्मानो मूर्त्तयोऽष्टौ शिवात्मिकाः।
स्वरूपशिवरूपाभ्यां ध्यानात्तत्तत्फलप्रदाः ॥६३॥

Each one of these eight forms of Śiva is symbolic of the grace of Śiva. Through meditation of one's oneness with Śiva's forms in question the aspirant becomes one with Him. (63)

अनेन विधिनार्चायां कन्दाधारादियोजनाम्।
कुर्वन्व्याससमासाभ्यां धरादेस्तत्फलं भजेत् ॥६४॥

Same would be the method of performing the acts of bathing in relationship to such vital points of the body as the *cakras*, known as *kanda*, *mūlādhāra*, *svadhiṣṭhāna*, *maṇipūra*, *anāhata*, *viśuddha*, *ājñā*, etc. By taking bath in association with these centres, no matter extensively or briefly, the aspirant is likely to get the same results. (64)

तथाहि योगसंचारे मन्त्राः स्युर्भुवि पार्थिवाः ।
आप्ये आप्या यावदमी शिवे शिवमया इति ॥६५॥

For instance, according to the text known as *Yoga-Sañcāra*, in course of the earthly bath, the *mantra* recited should be addressed to the deity of the earth, to the deity of water in course of water bath, and in the course of same being related to Śiva, the *mantra* should be addressed to Śiva. (65)

श्रीनिर्मर्यादशास्त्रेऽपि तदित्थं सुनिरूपितम्।
धरादेश्च विशेषोऽस्ति वीरसाधकसंमतः ॥६६॥

In the *Maryādā Śāstra* also it has very well been elucidated that in the case of the earth, etc. this speciality is to be observed in keeping with the nature of the aspirant such as the *Vīra*. (66)

रणरेणुर्वीरजलं वीरभस्म महामरुत् ।
श्मशानारण्यगगनं चन्द्राकौं तदुपाहितौ ॥६७॥

If he is a *vīra*, *śivāmbu* should serve the purpose of water for him, dust of the battlefield the same of the earth, dust of tempest that of air, ash of the cremation ground that of fire, forest as that of space, seeing of oneself in the orbs of the sun and the moon. (67)

आत्मा निर्धूतनिः शेषविकल्पातङ्कसुस्थितः।
स्नानार्चादावित्युपास्यं वीराणां विग्रहाष्टकम् ॥६८॥

Stability of the Self in all optional circumstances in course of taking bath, worship, etc., is the mode of bath of *Vīras* in relationship to the eight kinds of body of Śiva. (68)

श्रीमत्त्रिशिरसि प्रोक्तं मद्यशीधुसुरादिना।
सुस्वादुना प्रसन्नेन तनुना सुसुगन्धिना ॥६९॥

There is a ninth kind of bath also as per the text known as *Triśiras*. In this bath various kinds of wine such as *śidhu*, *surā*, etc. are used as water provided they be tasty, pleasing, sobering and good in smell. (69)

कन्दलादिगतेनान्तर्बहिः संस्कारपञ्चकम्।
कृत्वा निरीक्षणं प्रोक्ष्य ताडनाप्यायगुण्ठनम् ॥७०॥

In course of bathing with wine, *Vīras*, heroes, are recommended to perform five kinds of act, namely, observing, wiping, beating, pervading, concealing. (70)

मन्त्रचक्रस्य तन्मध्ये पूजां विप्रुट्प्रतर्पणम्।
तेनात्मसेकः कलशमुद्रया चाभिषेचनम् ॥७१॥

In course of performance of these acts, sprinkling of the drops of wine also needs to be done as accompanied by the circle of *mantras*. This is to be done over oneself also with the fingers posed as the mouth of a jar. (71)

देवतातर्पणं देहप्राणोभयपथाश्रितम् ।

सर्वतीर्थतपोयज्ञदानादि फलमश्नुते ॥७२॥
मद्यस्नाने साधकेन्द्रो मुमुक्षुः केवलीभवेत् ।

Drops of wine should also be sprinkled on deities with respect to the path of the body and *prāṇa* both. By means of this rite, the *Vīra*, heroic aspirant, reaps the fruit of visiting all sacred places, performance of all kinds of austerities, performance of all kinds of sacrifice and offering of all kinds of donation. As a result of wine-bath, the wise aspirant has the prospect of becoming filled with the aspiration for redemption. (72-73a)

यतः शिवमयं मद्यं सर्वे मन्त्राः शिवोद्भवाः॥७३॥
शिवशक्त्योर्न भेदोऽस्ति शक्त्युत्थास्तु मरीचयः।
तासामानन्दजनकं मद्यं शिवमयं ततः ॥७४॥
प्रबुद्धे संविदः पूर्णे रूपेऽधिकृतिभाजनम्।

Wine is clearly related to Śiva. All the *mantras* have their source in Śiva. There is no difference between Śiva and Śakti as the rays of consciousness are manifestations of the force of consciousness. Since wine is the source of delight, it needs to be taken as filled with the spirit of Śiva. When an individual becomes filled with consciousness, he gets restored to his real form. (73b-75a)

मन्त्रध्यानसमाधानभेदात्स्नानं तु तन्न तत् ॥७५॥
युक्तं स्नानं यतो न्यासकर्मादौ योग्यतावहम्।
अस्य स्नानाष्टकस्यास्ति बाह्यान्तरतया द्विता ॥७६॥

That bath is no bath at all which is not accompanied and followed by *mantra* and dissolution. As bath enables one to perform posture and other actions related to it, the eight varieties of bath get bifurcated into two, external and internal. (75b-76)

आन्तरं तद्यथोर्ध्वेन्दुधारामृतपरिप्लवः।
यतो रन्ध्रोर्ध्वगाः सार्धमङ्गुलं व्याप्य संस्थिताः॥७७॥
मूर्तयोऽष्टावपि प्रोक्तो प्रत्येकं द्वादशान्ततः ।

Internal bath is that due to which the entire body of the aspirant gets filled with the stream of ambrosia raining down from the moon who lies above since each one of His eight forms lies in transcendence to the *dvādaśānta* by one and a half a finger-end's distance. (77-78a)

एषामेकतमं स्नानं कुर्यादिद्वत्र्यादिशोऽपिवा ।।७८।।
इति स्नानविधिः प्रोक्तो भैरवेणामलीकृतौ।
स्नानानन्तरकर्त्तव्यमथेदमुपदिश्यते ।।७९।।

The aspirant may bathe himself in this stream one by one, or even in groups of two and three of the bodies. Thus has been explained the method of taking the bath as recounted by Bhairava for the sake of self-purification. Now follows the account of what needs to be performed after the bath. (78b-79)

भावं प्रसन्नमालोच्य व्रजेद्यागगृहं ततः।
पर्वताग्रनदीतीरैकलिङ्गादि यदुच्यते ।।८०।।

Having become satisfied with the accomplishment of all this, the aspirant needs to proceed towards the house of sacrifice which is said to lie at the lonely place such as the top of a mountain, bank of a river, etc. (80)

तद्बाह्यमिह तत्सिद्धिविशेषाय न मुक्तये ।
आभ्यन्तरं नगाग्रादि देहान्तः प्राणयोजनम् ।।८१।।

The external locus of sacrifice is meant for some or the other kind of *siddhi* and by no means for liberation, while the internal is meant for unification of the *prāṇa* and the *apāna* from the *mūlādhāra* up to the top of the body. (81)

साधकानामुपायः स्यात्सिद्धये नतु मुक्तये।
पीठस्थानं सदा यागयोग्यं शास्त्रेषु भण्यते ।।८२।।
तच्च बाह्यान्तराद्रूपाद्बहिर्देहे च सुस्फुटम् ।
यतः श्रीनैशसञ्चारे परमेशो न्यरूपयत् ।।८३।।

Both these spots of sacrifice are meant for *siddhis* rather than for liberation. The real seat of *sādhanā* of the real sacrifice is said in the *Śāstras* as different from

both, the external and the internal as expressly lying outside the body. This has been elucidated by the Lord in *Niśāṭana Śāstra*. (82-83)

तस्येच्छा पीठमाधारो यत्रस्थं सचराचरम्।
अग्र्यं तत्कामरूपं स्याद्बिन्दुनादद्वयं ततः ॥८४॥

The highest seat of the Lord is located in *Kāmarūpa* which is the source of both the mobile and the immobile. This is also the common source of both the *vindu* and *nāda*, that is, the point and the sound. (84)

नादपीठं पूर्णगिरिर्दक्षिणे वामतः पुनः।
पीठमुड्डयनं बिन्दुर्मुख्यं पीठत्रयं त्विदम् ॥८५॥

The separate seat of sound alone is the *Pūrṇa Giri* on the right side while that of point lies on the left which is also known as *uḍḍayana*. These three are the main seats of force. (85)

ज्ञेयं संकल्पनारूपमर्धपीठमतः परम् ।
शाक्तं कुण्डलिनी वेदकलं च त्र्युपपीठकम् ॥८६॥

Following this much awareness, the aspirant needs to have understanding of the half-seat known as the form of *saṅkalpanā*, integral contemplation. There are three secondary seats besides these and are known as *śākta*, *kuṇḍalinī* and *vedakala*. (86)

देवीकोट्टोज्जयिन्यौ द्वे तथा कुलगिरिः परः।
लालनं बैन्दवं व्याप्तिरिति संदोहकत्रयम् ॥८७॥
पुण्ड्रवर्धनवारेन्द्रे तथैकग्रमिदं बहिः।
नवधा कथितं पीठमन्तर्बाह्यक्रमेण तत् ॥८८॥

These secondary seats are located at *Devīkoṭṭa*, *Ujjayinī* and *Kulagiri*. The forms subordinate to them are *Lālana*, *Vaindava* and *Vyāpti*. Their external forms are *Puṇḍravardhana*, *Vārendra* and *Aikāgra*. (87-88)

क्षेत्राष्टकं क्षेत्रविदो हृदम्भोजदलाष्टकम्।

प्रयागो वरणा पश्चादट्टहासो जयन्तिका ।।८९।।
वाराणसी च कालिङ्गं कुलता लाहुला तथा।
उपक्षेत्राष्टकं प्राहुर्हृत्पद्मग्रदलाष्टकम् ।।९०।।

(Following the understanding of the seats) next to become aware of are the eight areas, *kṣetra*, by the aspirant which are representatives of the eight petals of the heart-plexus. These are *Prayāga*, *Varaṇā*, *Aṭṭahāsa*, *Jayantikā*, *Vārāṇasi*, *Kaliṅga*, *Kulūta*, and *Lāhulā*. They are considered to be representatives of the sub-areas being sub-petals. (89-90)

विरजैरुडिका हाला एला पूः क्षीरिका पुरी।
मायाख्या मरुदेशश्च बाह्याभ्यन्तररूपतः ।।९१।।

There are eight sub-areas also whose names are *Viraja*, *Airuḍikā*, *Hālā*, *Elā*, *Pūha*, *kṣīrikā*, *Māyā* and *Marudeśa*. They are both external and internal. (91)

हृत्पद्मदलसन्धीनामुपसंदोहकाष्टता ।
जालन्धरं च नैपालं कश्मीरा गर्गिका हरः ।।९२।।
म्लेच्छदिग्द्वारवृत्तिश्च कुरुक्षेत्रं च खेटकम् ।
द्विपथं द्वयसंघट्टात् त्रिपथं त्रयमेलकात् ।।९३।।
चतुष्पथं शक्तिमतो लयात्तत्रैव मन्वते।
नासान्ततालुरन्ध्रान्तमेतद्देहे व्यवस्थिम् ।।९४।।
भ्रूमध्यकण्ठहृत्संज्ञं मध्यमं तदुदाहृतम् ।
नाभिकन्दमहानन्दधाम तत्कौलिकं त्रयम् ।।९५।।
पर्वताग्रं नदीतीरमेकलिङ्गं तदेव च।
किं वातिबहुना सर्वं संवित्तौ प्राणगं ततः ।।९६।।
ततो देहस्थितं तस्मोहायतनगो भवेत् ।

There are eight points of conjunction of the internal and external also on the same number of petals of the lotus of the heart which are named as *Jālandhara*, *Naipāla*, *Kaśmirā*, *Gargikā*, *Hara*, *Mleccha digdvāra*, *Kurukṣetra* and *Kheṭaka*. Understanding of *dvipatha*, *tripatha* and *catuṣpatha* also is necessary in this

context. *Dvipatha* is formed on account of meeting of two paths, *tripatha* on account of three paths and *catuṣpatha* on account of consideration of the meeting of the Lord of the force on the*Tripatha*. The loci of these junctions in the body are the points of end of the nose and end of the hole of the palate (near the uvula). The middle point between the eyebrows, throat, heart as the centre of the body, navel, *kanda*, the centre of excessive joy, all these three are known as *Kaulika*. *Parvatāgra*, *Nadītīra* and *Ekaliṅga*. All these are mystic points in the body relating to *prāṇa* and consciousness. (92-97a)

बाह्यो तु तादृशान्तः स्थयोगमार्गशारदाः ।।९७।।
देव्यः स्वभावाज्जायन्ते पीठं तद्बाह्यमुच्यते ।
यथा स्वभावतो म्लेच्छा अधर्मपथवर्तिनः ।।९८।।
तत्र देशे नियत्येत्थं ज्ञानयोगौ स्थितौ क्वचित् ।

Goddesses are the spiritual forces based on the particular points in the body supposed to manifest externally in the particular locations of the country and hence are named as such. An example of it is the word *mleccha*, meaning those who take to the path of unrighteousness who inhabit particularly in the locations concerned in the country as distinct from the regions of knowledge and yoga as distinct from it elsewhere in it such as the well-known seats. (97b-99a)

यथाचातन्मयोऽप्येति पापितां तैः समागमात् ।।९९।।
तथा पीठस्थितोऽप्येति ज्ञानयोगादिपात्रताम् ।

As even those who are innocent, coming into contact with the unrighteous, are likely to become unrighteous themselves, likewise on account of dwelling in seats of knowledge and yoga such people have the possibility of becoming worthy of knowledge and yoga. (99b-100a)

मुख्यत्वेन शरीरेऽन्तः प्राणे संविदि पश्चतः ।।१००।।
विश्वमेतत्किमन्यैः स्याद्बहिर्भ्रमणडम्बरैः।

Now the question is if one can visualise the consciousness in all its purity from within the *prāṇa* inside the body itself, what is the utility of wandering outside to the seats concerned? (100b-101a)

इत्येवमन्तर्बाह्ये च तत्तच्चक्रफलार्थिनाम् ।।१०१।।
स्थानभेदो विचित्रश्च स शास्त्रे संख्ययोज्झितः।

In response to this doubt what we need to understand is that by virtue of wandering outside along with contemplation inside the aspirant makes himself all the more apt for reaping the fruits desired by him as per his choice. This is why the idea of difference of the locus internal as well as external has been given in the *Śāstras* in all its numberlessness. (101b-102a)

श्रीवीरावलिहृदये सप्त स्थानानि शक्तिकमलयुगम् ।।१०२।।
सुरपथचतुष्पथाख्यश्मशानमेकान्तशून्यवृक्षौ च ।
इति निर्वचनगुणस्थित्युपचारदृशा विबोध एवोक्तः ।।१०३।।
तदाधिष्ठिते च चक्रे शारीरे बहिरथो भवेद्यागः ।

In the text known as *Vīrāvalihṛdaya* there is an account of seven points in the body within the range of the two centres of the lotuses of birth and liberation. These ends of the entire path of life include the functions of Brahmā, Viṣṇu and Śiva, involvement of the navel, *kanda*, genitals of the male and the female, cremation ground and the state of liberation in the form of oneness with Śiva all these having been derived via the method of derivation amounting to all kinds of experience from the state of birth to that of liberation. All this is taking place in the centres of the body itself as also is being treated externally as series of sacrifices. (102b-104a)

मुक्तये तन्न यागस्य स्थानभेदः प्रकल्प्यते ।।१०४।।
देशोपाया न सा यस्मात्सा हि भावप्रसादतः।

There is no place for the concept of difference of space in liberation as it depends only on sublimation of feeling, emotions and sentiments, the same has not been dealt with here in the context of this kind of sacrifice. (104b-105a)

उक्तं च श्रीनिशाचारे सिद्धिसाधनकाङ्क्षिणाम् ।।१०५।।
स्थानं मुमुक्षुणा त्याज्यं सर्पकञ्चुकवत्त्विदम् ।
मुक्तिर्न स्थानजनिता यदा श्रोत्रपथं गतम् ।।१०६।।
गुरोस्ततत्त्वं तदा मुक्तिस्तद्दाढ्यार्य तु पूजनम् ।

It has also been stated in the *Niśācāra Śāstra* for the welfare of the aspirants of *siddhi* that those seeking for liberation need to get rid of the significance of any particular place as anyway helpful in their attainment of the goal as the snake gets rid of its skin. As soon as the message of the Supreme Teacher enters the ear of the aspirant, liberation comes to him needing only his worship of Him for its affirmation. (105b-107a)

यत्र यत्र हृदम्भोजं विकासं प्रतिपद्यते ।।१०७।।
तत्रैव धाम्नि बाह्येऽन्तर्यागश्रीः प्रतितिष्ठति।

Wheresoever the lotus of the heart begins to bloom, there itself on the outside the beauty of the inner sacrifice gets established. (107b-108a)

नान्यत्रगत्या मोक्षोऽस्ति सोऽज्ञानग्रन्थिकर्तनात् ।।१०८।।
तच्च संविद्विकासेन श्रीमद्वीरावली पदे।

The *Vīrāvalī Śāstra* also tells us that liberation depends not on movement on any particular spot but on getting untied the complex of ignorance which happens with the blossoming of consciousness. (108b-109a)

गुरवस्तु विमुक्तौ वा सिद्धौ वा विमला मतिः ।।१०९।।
हेतुरित्युभयत्रापि यागौको यन्मनोरमम् ।

My teachers have told me that in case of both the objectives, namely, liberation and *siddhi*, it is purity of mind which is the means of its attainment and therefore what is fascinating to the mind needs to be taken resort to as the proper place for the performance of the sacrifice (of the internal kind). (09b-110a)

नियतिप्राणतायोगात्सामग्रीतस्तु यद्यपि ।।११०।।
सिद्धियो भाववैमल्यं तथापि निखिलोत्तमम् ।

In the attainment of *siddhi*, though there are several other contributory factors such as determination, control over breath and means, yet the top position is occupied by the purity of the feeling and emotion. (110b-111a)

विमलीभूतहृदयो यत्तत्र प्रतिबिम्बयेत् ।।१११।।

साध्यं तदस्य दार्ढ्येन सफलत्वाय कल्पते ।

Whatever objective the purified heart reflects in itself, which being allowed to get confirmed, proves to be the sufficient cause of success. (111b-112a)

उक्तं श्रीसारशास्त्रे च निर्विकल्पो हि सिद्ध्यति ।।११२।।
क्लिश्यन्ते सविकल्पास्तु कल्पोक्तेऽपि कृते सति ।

It has been stated in the *Śāra Śāstra* that exclusive devotion to the objective leads to success while diversion in it ends up in trouble in spite of aeons of effort. (112b-113a)

तदाक्रम्य बलं मन्त्रा अयमेवोदयः स्फुटः ।।११३।।
इत्यादिभिः स्पन्दवाक्यैरेतदेव निरूपितम् ।

Elimination of diversion in the attention and objective provides force to the effort and unveils the secret leading to obvious success. Such are the statements made by the *Spanda Śāstra* in this regard. (113b-114a)

तस्मात्सिद्ध्यै विमुक्त्यै वा पूजाजपसमाधिषु ।।११४।।
तत्स्थानं यत्र विश्रान्तिसुन्दरं हृदयं भवेत् ।

Therefore, be it the objective of *siddhi* or liberation, and the device adopted for its attainment be worship, muttering of *mantra* or entering into *samādhi*, the state of absorption, the place suitable for it needs to be attractive and pleasing to the heart. (114b-115a)

यागौकः प्राप्य शुद्धात्मा बहिरेव व्यवस्थितः ।।११५।।
न्यासं सामान्यतः कुर्याद्वहिर्यागप्रसिद्धये।

Having established himself on the place suitable for sacrifice, the pure-hearted aspirant needs normally to practise the external mode of sacrifice itself including the exercise of the posture. (115b-116a)

मातृकां मालिनीं वाथ द्वितयं वा क्रमाक्रमात् ।।११६।।
सृष्ट्यप्ययद्वयैः कुर्यादेकैकं संघशो द्विशः।

He should start either with the *mātṛkā* or the *mālinī* or with both of them irrespective of priority and posteriority between them. No matter, the mode be creation or dissolution or even sustenance, it should be adopted one by one, in twos or even inclusive of all the three. (116b-117a)

ललाटवक्त्रे दृक्कर्णनासागण्डरदौष्ठगे ।।११७।।
द्वये द्वये शिखाजिह्वे विसर्गान्तास्तु षोडश।

The forehead and the mouth need to be touched with the utterance of the vowels *a* and *ā*, eyes, ears, nose, cheeks, teeth, lips twice each, that is *i* and *ī*, *u* and *ū*, *e* and *ai*, *o* and *au* and the crest and the tongue with the utterance of *aṅ* and *aḥ* and thus with the utterance of all the sixteen vowels. (117b-118a)

दक्षान्ययोः स्कन्धबाहुकराङ्गुलिनखे कचौ ।।११८।।
वर्गौ टतौ क्रमात्कट्यामूर्वादिषु नियोजयेत् ।

Right and left shoulders should be touched with the utterance of the consonant *k* and *kh*, *g*, *c*, right hand with *kh* and *g*, left hand with *j*, right hand fingers with *gh*, left and fingers with *jh*, right hand nails with *ṅ*, left hand nails with *ñ*, right buttock with *ṭ* and left buttock with *t*, right thigh with *ṭh*, left thigh with *th*, right leg with *ḍ*, left leg with *d*, right shank with *ḍh*, left shank with *dh*, right foot with *ṇ*, left foot with *n*. (118b-119a)

पवर्गं पार्श्वयोः पृष्ठे जठरे हृद्यथो नव ।।११९।।
त्वप्रक्तमांससूत्रास्थिवसाशुक्रपुरोगमान् ।
इत्येष मातृकान्यासो मालिन्यास्तु निरूप्यते ।।१२०।।

Both the sides should be touched with the sound *p* on the right and *ph* on the left, the back *b*, the belly with *bh* and the heart with *m*. The skin should be touched with the utterance of *y*, blood with *r*, flesh with *l*, veins with *v*, bones with *ś*, marrow with *ṣ*, semen with *s*, breath with *h*, sheath and consonants with *kṣ*. (119b-120)

न शिखा ऋॠलृलॄचशिरोमालाथमस्तकम् ।
नेत्राणि चोर्ध्वे धोऽन्ये ई घ्राणं मुद्रे णु णू श्रुती ।।१२१।।
बकवर्गइआ वक्त्रदन्तजिह्वागिरि क्रमात्।

वभयाः कण्ठदक्षादिस्कन्धयोर्भुजयोर्डढौ ॥१२२॥
ठो हस्तयोर्झञौ शाखा ञटौ शूलकपालके ।
प हृच्छलौ स्तनौ क्षीरमा स जीवो विसर्गयुक् ॥१२३॥
प्राणौ हवर्णः कथितः वक्षावुदरनाभिगौ।
मशान्ता कटिगुह्योरुयुग्मगा जानुनी तथा ॥१२४॥
एऐकारौ तत्परौ तु जङ्घे चरणगौ दफौ।

The crest should be touched with the utterance of the sound *n*, while the rosary with *ṛ*, *ṝ*, *lṛ*, *lṝ*; *y* with the top of the head, *c* with the right eye, *dh* with the left eye, nose with *i*, ear with *ṇ*, and *u*, *ū* with hearing, *b* with mouth; *k* group of letters with touch of mouth, *i* with tongue, *a* with sound, *v*, *bh* and *y* with the touch of throat, right and left shoulders respectively, *ṅ* with the right hand, *ḍh* with the touch of the left hand, *ṭh* with the touch of both hands, *jh* with the touch of right hand fingers and *tra* with the left hand fingers, *j*, *r*, and *ṭ* with the touch of the edge of the trident, handle of it and the top of the head respectively. *P* should be uttered with the touch of the heart, *ch* and *l* with the touch of the right and left chests respectively, *ā* with milk, *s* with the self, *visarga* (:) with breath, *h* with the main breath, *ṣ*, *kṣ* and *aṁ* with the belly, navel and semen respectively, *m*, *ś*, *t*, with the touch of the middle part of the body, genitals and both the thighs respectively; *e* and *ai* with right and left shanks, *o* and *au* with the right and left thighs, *d* and *ph* with right and left feet. (121-125a)

इत्येषा मालिनी देवी शक्तिमत्क्षोभिता यतः ॥१२५॥
कृत्यावेशात्ततः शाक्ती तनुः सा परमार्थतः ।

This is the goddess of alphabet. Being stimulated by the empowered aspirant by means of absorption in action, she assumes the body of force inclined to attain the highest objective. (125b-126a)

अन्योन्यं बीजयोनीनां क्षोभाद्वैसर्गिकोदयात् ॥१२६॥
कां कां सिद्धिं न वितरेत्किं वा न्यूनं न पूरयेत् ।

When the seed and the womb stimulate each other with the arousal of the *prāṇic* force, what *siddhi* may be there which may not be attained and what task might have remained incomplete so far, may not be got fulfilled. (126b-127a)

योनिबीजार्णसांकर्यं बहुधा यद्यपि स्थितम् ।।१२७।।
तथापि नादिफान्तोऽयं क्रमो मुख्यः प्रकीर्तितः।

Interpenetration of the consonants and vowels standing respectively for the womb and the seed though deliberated on variously (in the *Śāstras*), yet those of the consonants beginning from *n* to *ph* have been considered as prominent ones. (127b-128a)

फकारादिसमुच्चारान्नकारान्तेऽध्वमण्डलम् ।।१२८।।
संहृत्य संविद्या पूर्णा सा शब्दैर्वर्ण्यते कथम्।

The science of pronunciation starting from *ph* and ending with *n* is inclusive of all the paths summarily within it and therefore is indescribable by means of words. (128b-129a)

अतः शास्त्रेषु बहुधा कुलपुत्तलिकादिभिः ।।१२९।।
भेदैर्गीता हि मुख्येयं नादिफान्तेति मालिनी ।

Therefore, it is sung about in various ways in *Śāstras* with the aid of families of it in the form of this group of sounds beginning with *n* and ending with *ph*. (129b-130a)

शब्दराशेर्भैरवस्य यानुच्छूनतयान्तरी ।।१३०।।
सा मातेव भविष्यत्त्वात्तेनासौ मातृकोदिता ।
मालिनी मालिता रुद्रैर्धारिका सिद्धिमोक्षयोः ।।१३१।।
फलेषु पुष्पिता पूज्या संहारध्वनिषट्पदी।
संहारदानादानादिशक्तियुक्ता यतो रत्नौ ।।१३२।।
एकत्वेन स्मरन्तीति शंभुनाथो निरूचिवान्।

This group of fifty sounds is an internal expansion of Bhairava. It is fulfiller of our ambitions for all time to come. This is why it is named as *mātṛkā*, motherly. It is also known as *mālinī* as it is worn by Rudras as an emblem of both attainment (*siddhi*) and liberation. It flowers in the form of fruit (both enjoyment and liberation). It is worshipable (as a means of worship). As a black-bee it stands for the sound of dissolution. By virtue of its initial sound *mā* it stands for negation

amounting to dissolution while by virtue of its second sound *lā* it denotes the sense of acceptance and by means of its alternative *ra* it also means giving over. Thus, together it signifies what is possessed of three functions, that is, dissolution, giving and taking. Since people come to be reminded of all these functions together by means of *mālā*, the alphabet is named as *mālinī*, as has been told by my teacher *Śambhunātha*. (130b-133a)

शब्दराशिर्मालिनी च शिवशक्त्यात्मकं त्विदम् ।।१३३।।
एकैकत्रापि पूर्णत्वाच्छिवशक्तिस्वभावता।

Alphabet, as the stock of sounds serving as the source of diction, is known also as *mālinī* as it is the combined form of Śiva and Śakti together on account of its perfection which is the basic nature of the Reality. (133b-134a)

तेन भ्रष्टे विधौ वीर्ये स्वरूपे वानया परम् ।।१३४।।
मन्त्रा न्यस्ताः पुनर्न्यासात्पूर्यन्ते तत्फलप्रदाः।

Since this goddess of the alphabet underlies with all its strength the *mantras* used in other deviated systems also, when posed in their proper contexts they prove to be fruitful. (134b-135a)

उक्तं श्रीपूर्वतन्त्रे च विशेषविधिहीनिते ।।१३५।।
न्यस्येच्छाक्तशरीरार्थं भिन्नयोनिं तु मालिनीम् ।

It has been observed in the *Mālinīvijayottara Tantra* that in case of any kind of lacuna in any particular use of the *mantra*, application of a different order of alphabet should be used for empowering the conceived body. (135b-136a)

विशेषणमिदं हेतो हेत्वर्थश्च निरूपितः ।।१३६।।
यथेष्टफलसिद्ध्यै चेत्यत्रैवेदमभाषत।

Use of the adjective lacuna in any particular use of the *mantra* has been used in the above verse in the sense of cause of success for the yield of any special kind of fruit. (136b-137a)

साञ्जना अपि ये मन्त्रा गारुडाद्या न ते परम् ।।१३७।।
मालिन्या पूरिताः सिद्ध्यै बलादेव तु मुक्तये।

Mixed kind of *mantras* such as those addressed to Garuḍa, supernatural eagle-like being, etc. are originally not useful in the attainment of the Supreme, but when filled with the power of the *mālinī*, they become effective in the attainment of liberation as well. (137b-138a)

तस्मात्फलेप्सुरप्यन्य मन्त्रं न्यस्यात्र मालिनीम् ॥१३८॥
न्यस्येज्जप्त्वापि च जपेदयत्नादपवृक्तये ।

The aspirant of liberation cherishing some desire also for enjoyment having posed for some other *mantra* needs to pose for the *mālinī mantra* as well and continue to mutter it to attain effortlessly the state of redemption. (138b-139a)

इत्येवं मातृकां न्यस्येन्मालिनीं वा क्रमाद्द्वयम् ॥१३९॥
सिद्धिमुक्त्यनुसाराद्वा वर्णान्वा युगपद्द्वयोः।
अक्षह्रीं नफह्रीमेतौ पिण्डौ संघाविहानयोः ॥१४०॥
वाचकौ न्यास एताभ्यां कृते न्यासेऽथवैकक:।
एष चाङ्गतनुब्रह्मयुक्तो वा तद्विपर्ययः ॥१४१॥

In this way needs to be posed for the *mātṛkā* or also for the *mālinī* one after the other for the sake of *siddhi* as explained above or sounds of both by way of intermixing those of the two. *Hrīṁ akṣa hrīṁ* and *hrīṁ na pha hrīṁ* are the compact forms of *mantras* relating to *mātṛkā* and *mālinī* respectively. *A* and *kṣa* should be used as the preposition to the *mātṛkā mantra* while *na* and *pha* to the *mālinī*. The postures being adopted separately for the two *mantras* being associated with the body of the student transform the latter into the form of Brahman otherwise there arises the necessity of intermixing the two, that is, the *mātṛkā* and the *mālinī*. (139b-141)

सामुदायिकविन्यासे पृथक् पिण्डाविमौ क्रमात् ।
अक्रमादथवा न्यस्येदेकमेवाथ योजयेत् ॥१४२॥

In case of intermixture of the postures, this may be done in order, disorder or separately both followed by their intermixing. (142)

क्रियया सिद्धिकामो यः स क्रियां भूयसीं चरेत् ।
अनीप्सुरपि यस्तस्मै भूयसे स्वफलाय सा ॥१४३॥

The aspirant desirous of *siddhi*, needs to perform action profusely. Such an action would yield more result than what was aspired for. (143)

यस्तु ध्यानजपाभ्यासैः सिद्धीप्सुः स क्रियां परम् ।
संस्कृत्यै स्वेच्छया कुर्यात् प्राङ्न्येनाथ भूयसीम् ॥१४४॥

The aspirant wishing to attain *siddhi* by means of meditation, muttering of *mantra* and other relevant exercises needs to perform action as much as possible willingly for the sake of self-culture along with posture of these sounds on his body. (144)

मुमुक्षुरथ तस्मै वा यथाभीष्टं समाचरेत् ।
शिवतापत्तिरेवार्थो ह्येषां न्यासादिकर्मणाम् ॥१४५॥

In case of being an aspirant of liberation also, he needs to undertake all these exercises as much as he may accomplish, since ultimate objective of all of them including posture, etc. is attainment of Śiva-hood. (145)

एवं न्यासं विधायार्घपात्रे विधिमुपाचरेत् ।
उक्तनीत्यैव तत्पश्चात् पूजयेन्न्यस्तवाचकैः ॥१४६॥

In this way, having completed the course of posture, the aspirant needs to accomplish the ceremony as concerned with the vessel of worship. In keeping with the manner, as indicated earlier, worship should be done with the pronunciation of the sounds as posed. (146)

यतः समस्तभावानां शिवात्सिद्धिमयादथो।
पूर्णादव्यतिरेकित्वं कारकाणामिहार्चया ॥१४७॥

Since Śiva is the ultimate source of all kinds of *siddhis* as He is perfect, no one of the means of *siddhi* can be exclusive of Him. (147)

समस्तं कारकव्रातं शिवाभिन्नं प्रदर्शितम् ।
पूजोदाहरणे सर्वं व्यश्नुते गमनाद्यपि ॥१४८॥

Since none of the means of worship is other than Śiva Himself, it is inclusive not only of persons and objects but also actions like movement, etc. (148)

यथा हि वाहकटकभ्रमस्वातन्त्र्यमागतः।
अश्वः संग्राममरूढोऽपि तां शिक्षां नातिवर्तते ।।१४९।।
तथार्चनक्रियाभ्यासशिवीभावितकारकः।
गच्छंस्तिष्ठन्नपि द्वैतं कारकाणां व्यपोज्झति ।।१५०।।

As a horse trained for an army, performs all functions it is trained to discharge, irrespective of its mode including carrying the burden, movement of the army, etc. unmistakably, even so is the case of accomplishing the sacrificial functions. The agent of it acts as possessed of Śiva irrespective of the nature of his task at the moment be it the state of moving, staying, sitting, etc. he does not display any kind of duality (either from the means or from the end). (149-150)

तथैक्याभासनिष्ठस्याक्रमाद्विश्वमिदं हठात्।
सम्पूर्ण-शिवताक्षोभ-नरीनर्तदिव स्फुरेत् ।।१५१।।

Due to his status of oneness with Śiva, the entire universe becomes bound to remain dancing before Him under the stimulation of its Śiva-hood. (151)

उवाच पूजनस्तोत्रे ह्यस्माकं परमो गुरुः ।
अहो स्वादुरसः कोऽपि शिवपूजामयोत्सवः।।१५२।।
षट्त्रिंशतोपि तत्त्वानां क्षोभो यत्रोल्लसत्यलम् ।

My grand teacher has observed in the *Pūjana-stotra* how sweet is the occasion of the worship of Śiva where all the thirty-six constituent elements of the Reality get stimulated by the excessive delight of it. (152-153a)

तदेतादृक्पूर्णशिवविश्वावेशाय येऽर्चनम् ।।१५३।।
कुर्वन्ति ते शिवा एव तान्पूर्णान्प्रति किं फलम् ।

Those who worship Śiva for becoming filled with Śiva-hood in its entirety, they become Śiva Himself requiring nothing else as the result of their worship. (153b-154a)

विनापि ज्ञानयोगाभ्यां क्रिया न्यासार्चनादिका ।।१५४।।
इत्थमैक्यसमापत्तिदानात्परफलप्रदा।

This act of posturing oneself even without any initiative in knowledge and yoga may imbue one with oneness with Śiva, the highest result of all kinds of undertakings. (154b-155a)

साधकस्यापि तत्सिद्धिप्रदमन्त्रैकतां गतम् ।।१५५।।
विश्वं व्रजदविघ्नत्वं स्वां सिद्धिं शीघ्रमावहेत् ।

This achievement of the aspirant lying in his oneness with the *mantra* may culminate in the entire world becoming favourable for his operation in the world very soon. (155b-156a)

उक्तं च परमेशेन न विधिर्नार्चनक्रमः ।।१५६।।
केवलं स्मरणात्सिद्धिर्वाञ्छितेति मतादिषु ।

It has been observed in texts like *Siddhānta* by the Lord Himself that even without any method of worship, etc. the *siddhi* aspired for is attainable by sheer getting the mind filled with the idea of Śiva. (156b-157a)

तदेवं तन्मयीभावदायिन्यर्चाक्रिया यतः ।।१५७।।
समस्तकारकैकात्म्यं तेनास्याः परमं वपुः।

Since the process of worshipping Śiva in itself is inclusive of all the factors of oneness with Him in all respects, it needs to be regarded as the supreme body of the process. (157b-158a)

यष्ट्राधारस्य तादात्म्यं स्थानशुद्धिविधिक्रमात् ।।१५८।।
यष्ट्र्याज्यतदाधारकरणादानसंप्रदाः ।
न्यासक्रमेण शिवतातादात्म्यमधिशेरते ।।१५९।।

In course of this kind of oneness between the ingredients of worship such as the sacrificer, place of worship, oblation, the vessel it is contained in, ladle, etc. all become one with Śiva. (158b-159)

अर्घपात्रमपादानं तस्मादादीयते यतः ।
यच्च तत्स्थं जलाद्येतत्करणं शोधनेऽर्चने ॥१६०॥
अर्घपात्राम्बुविपुड्भिः स्पृष्टं सर्वं हि शुध्यति ।
शिवार्ककर-संस्पर्शात्कान्या शुद्धिर्भविष्यति ॥१६१॥
ऊचे श्रीपूर्वशास्त्रे तदर्घपात्रविधौ विभुः ।
न चासंशोधितं वस्तु किंचिदप्युपकल्पयेत् ॥१६२॥
तेन शुद्धं तु सर्वं यदशुद्धमपि तच्छुचि।

Since the vessels containing the oblation, water and other materials of purification and worship, etc getting touched by the rays of the sun of Śiva become purified in course of the sacrifice, as has been observed in the *Mālinīvijayottara Tantra* by Lord Śiva Himself, there in the sacrificial house nothing remain unpurified and whatever lies there unpurified that also needs to be regarded as virtually pure. (160-163a)

अशुद्धता च विज्ञेया पशुतच्छासनाशयात् ॥१६३॥
स्वातादवस्थ्यात्पूर्वस्मादथवाप्युपकल्पितात् ।
तेन यद्यदिहासन्नं संविदश्चिदनुग्रहात् ॥१६४॥

Impurity comes from the association of individuality and *Śāstras* supportive of it as also from the individual's identification of himself with it and even from the thinking of the kind. Therefore, whatever lies even close to the place of worship becomes enlivened by the grace of consciousness. (163b-164)

कियतोऽपि तदत्यन्तं योग्यं यागेऽत्र जीववत् ।
अनेन नययोगेन यदासत्तिविदूरते ॥१६५॥
संविदेति तदा तत्र योग्यायोग्यत्वमादिशेत् ।

The grace of consciousness depends on the closeness and distance of the person and the object to and from the consciousness. If the same be close to it, consciousness puts, as it were, life into it. In view of this logic of proximity and distance, it is the consciousness itself which is the decisive factor in the determination of what is suitable for sacrifice and what is not. (165-166a)

वीराणामत एवेह मिथः स्वप्रतिमामृतम् ॥१६६॥
तत्तद्यागविधाविष्टं गुरुभिर्भावितात्मभिः।

This is why the particular kind of secret sacrifice has been prescribed by self-realised teachers as meant only for heroic sacrificers who can put the oblation of each other's essence of being into the fire of creation. (166b-167a)

उन्मज्जयति निर्मग्नां संविदं यत्तु सुष्ठु तत् ॥१६७॥
अर्चायै योग्यमानन्दो यस्मादुन्मग्नता चितः ।

Suitability of arousal of consciousness as the means of sacrifice lies in raising properly the consciousness and delight upward which had remained dormant until now. (167b-168a)

तेनाचिद्रूपदेहादिप्राधान्यविनिमज्जकम् ॥१६८॥
आनन्दजननं पूजायोग्यं हृदयहारि यत् ।

Thus, it becomes obvious how body, etc. which are inconscient and, therefore, prove drowning of consciousness while whatever is fascinating to the heart and delightful is worthy of being used as the stuff of worship. (168b-169a)

अतः कुलक्रमोत्तीर्णत्रिकसारमतादिषु ॥१६९॥
मद्यकादम्बरीशीधुद्रव्यादेर्महिमा परम् ।

This why in systems known as *Kula*, *Krama*, *Akula*, *Trika*, *Sāra* and *Mata*, etc., various kinds of wine such *madya*, *kādambarī*, *śidhu*, etc. and objects of this kind have been accorded so much importance. (169b-170a)

लोकस्थितिं रचयितुं मद्यादेः पशुशासने ॥१७०॥
प्रोक्ता ह्यशुद्धिस्तत्रैव तस्य क्वापि विशुद्धता।

In *Paśu Śastra* wine, etc. have been considered as impure in view of the stability of the social life, but the same are conversely regarded as pure in certain circumstances, (such as the sacrifice known as *Sautrāmaṇi*). (170b-171a)

पञ्चगव्ये पवित्रत्वं सोमचर्णनपात्रयोः ॥१७१॥
विधिश्चावभृतस्नानं हस्ते कृष्णविषाणिता ।
नपत्न्या च विना यागः सर्वदैवततुल्यता ॥१७२॥
सुराहुतिर्ब्रह्मसत्रे वपान्त्रहृदयाहुतिः ।

The group of five things derived from cow if put in the vessels of *Soma* and *Carṇana* are considered to be pure (although these are inclusive of urine, etc.). Ceremonial bath following completion of sacrifice needs to be taken with a black-deer's horn. Sacrifice in the absence of wife is prohibited as she is considered to be equivalent to all the deities. There is a provision for use of wine, marrow, veins and heart as oblation in a session of the *Brahma-satra*. (171b-173a)

पाशवेष्वपि शास्त्रेषु तददर्शि महेशिना ॥१७३॥
घोरान्ध्यहैमननिशामध्यगाचिरदीप्तिवत् ।

In *Paśava Śāstras* also such prescriptions have been made by the Lord. This is like a gleam of light in the darkness of the dark night of the months of December and January. (173b-174a)

भक्ष्यो हंसो न भक्ष्योऽसाविति विप्रतिपत्तिषु ॥१७४॥
स्मार्तीषु विजयत्येको यः शिवाभेदशुद्धिकः।

In the midst of the contrariety of eatability and non-eatability of the meat of swan as preached in the Veda, it is Śaiviṣm which comes out victorious by its view of Śiva being in this system as non-dual. (174b-175a)

अज्ञत्ववेदादर्शित्वरागद्वेषादयो ह्यमी ॥१७५॥
मुनीनां वचसि स्वस्मिन्प्रामाण्योन्मूलनक्षमाः।

In regard to their view of ignorance, transgression of Vedic statements, attachment, detachment, etc. the words of the seers themselves are suffice to root out their verity. (175b-176a)

वेदेऽपि यदभक्ष्यं तद्भक्ष्यमित्युपदिश्यते ॥१७६॥
न विधिप्रतिषेधाख्यधर्मयोरेकमास्पदम् ।

In the Veda itself somewhere what is prohibited from eating, is allowed elsewhere as eatable thus annulling the acceptability of either of the provisions. (176b-177a)

अथ तत्र न तद्भक्ष्यं तदा तेन तथा ततः ॥१७७॥
एवं विषयभेदान्नो शिवोक्तेर्बाधिका श्रुतिः ।

If prohibition to eating something is restricted to a certain occasion and not anywhere else in this respect there is no contradiction between the Veda and the statement of Śiva in the rest of the occasions. (177b-178a)

क्वचिद्विषयतुल्यत्वाद्बाध्यबाधकता यदि ॥१७८॥
तद्बाध्या श्रुतिरेवेति प्रागेवैतन्निरूपितम् ।

We have already pointed it out that if there is any provision of prohibition in the Veda in regard to one and the same thing, about which there is permission in Śaivism, why is it that the Veda itself is not considered as going contrary to the natural state of things. (178b-179a)

प्रकृतं ब्रूमहे कृत्वा न्यासं देहार्घपात्रयोः ॥१७९॥
सामान्यमर्घपात्राम्भोविप्रुड्भिःप्रोक्ष्यचाखिलम् ।
यागोपकरणं पश्चाद् बाह्ययागं समाचरेत् ॥१८०॥

The statement: "Let us return to the original topic" amounts to deliberation on the posturing of the body and the utensils of worship. The external sacrifice needs to be performed after cleansing all the sacrificial vessels by the same water. Now is beginning deliberation on external mode of worship. (179b-180)

प्रभामण्डलके खे वा सुलिप्तायां च वा भुवि।
त्रिशूलार्कवृषान्दिक्स्था मातरः क्षेत्रपं यजेत् ॥१८१॥

The locus of worship needs to be either the vault of the temple, open space or cleansed ground while the objects of it should be the trident, the sun, bull, female deities of directions and the divine guards of the area. (181)

योगिनीश्च पृथङ्मन्त्रैरोंनमोनामयोजितैः ।

एकोच्चारेण वा बाह्यपरिवारेतिशब्दिताः ।।१८२।।
तारो नाम चतुर्थ्यन्तं नमश्चेत्यर्चने मनुः ।

The method of worshiping the Yoginis may be separate for each of them with the *mantra*, '*Oṁ namo tasyai*' (name of the deity concerned with the use of the fourth case-ending) or for all of them together with the use of the word *tāra* (*Oṁ yogini parivārebhyaḥ namaḥ)* with the same case-ending. (182-183a)

एवं बहिः पूजयित्वा द्वारं प्रोक्ष्य प्रपूजयेत् ।।१८३।।
त्रिशिरः शासनादौ च स दृष्टो विधिरुच्यते ।

Having performed worship like this outside, the door needs to be sprinkled with water and worshipped. This is the method of worshipping these deities known as *Yoginis*, as per the prescription laid down in the text *Triśiro Bhairava*. (183b-184a)

गणेशलक्ष्म्यौ द्वारोर्ध्वे दक्षे वामे तयोः पुनः ।।१८४।।
मध्ये वागीश्वरीं दिण्डिमहोदरयुगं तथा ।
क्रमात्स्वदक्षवामस्थं तथैतेन क्रमेण च ।।१८५।।
एकैकं पूजयेत्सम्यङ् नन्दिकालौ त्रिमार्गगाम् ।
कालिन्दीं छागमेषास्यौ स्वदक्षाद्द्वाः सथशाखयोः।।१८६।।

At the top of the door should be placed the statues of *Gaṇeṣa* and *Lakṣmi* on the right and left sides with *Vāgīśvari* in the middle of them. So should be placed and worshipped the deities known as *Diṇḍi* and *Mahodara* on the right and left sides accordingly. Here also need to be worshipped *Nandī*, *Kāla*, *Gaṅgā* in her triple streams and *Yamunā*. Images of a he-goat placed on the right side and that of a sheep on the left also need to be worshipped. (184b-186)

अधोदेहल्यनन्तेशाधारशक्तीश्च पूजयेत् ।
द्वारमध्ये सरस्वत्या महास्त्रं पूजयेदमी ।।१८७।।
पद्माधारगताः सर्वेऽप्युदिता विघ्ननाशकाः ।
पूजने पूर्ववन्मन्त्रो दीपकाद्वयकल्पितः ।।१८८।।

Below the door are to be worshipped the deities *Ananta* and *Śakti*. In the middle of the door should be worshipped *Sarasvatī* along with her weapons, bell and lute. All these deities need to be seated on lotus flower. They all are removers of hindrance. The same *mantra* should be used in the worship of these deities also as referred to in verse No. 182 above besides keeping burning two earthen lamps on both sides of the door. (187-188)

अर्घपुष्पसमालम्भधूपनैवेद्यवन्दनैः ।
पूजां कुर्यादिहार्घश्चाप्युत्तमद्रव्ययोजितः॥१८९॥

Worship may be performed by accessories of it such as flower, paste, perfume, *naivedya*, prayer and other materials of the best possible quality and purity. (189)

एकोच्चारेण वा कुर्याद्द्वाःस्थदैवतपूजनम्
रहस्यपूजां चेत्कुर्यात्तद्बाह्यपरिवारकम् ॥१९०॥

Worship may be performed to all these deities collectively together. If the worship be intended to be kept secret, it needs to be performed inwardly within oneself warding off its expression outside. (190)

द्वाःस्थांश्च पूजयेदन्तर्देवाग्रे कल्पनाक्रमात्।
क्षिप्त्वास्त्रजप्तं कुसुमं ज्वलद्वेश्मनि विघ्ननुत् ॥१९१॥

Deities of the door should be worshipped in the beginning as per their order by offering to them flowers along with muttering of *mantras* dedicated to weapons. This offer made in the sacrificial house glittering with the light of the sacrificial fire would dispel obstruction in the course of the performance. (191)

प्रविश्य शिवरश्मीद्धदृशा वेश्मावलोकयेत्।
दिशोऽस्त्रेण च बध्नीयाच्छादयेद्वर्मणाखिलाः ॥१९२॥

Having entered into the house, the student needs to cast his eyesight all over inside it, binding it from all directions by means of *mantras* dedicated to weapons besides covering it with the armour. (192)

तत्रोत्तराशाभिमुखो मुमुक्षुस्तादृशाय वा ।
विशेत्तथा ह्यघोराग्निः पाशान्प्लुष्यति बन्धकान् ॥१९३॥

Having entered the house the student aspiring for liberation or anyone else imbued with the same kind of aspiration needs to sit facing north. The fire known as *aghora* would thus burn down all the bonds he is supposed to be bound by. (193)

यद्यप्यस्ति न दिङ्नाम काचित्पूर्वापरादिका ।
प्रत्ययो हि न तस्याः स्यादेकस्या अनुपाहितेः ॥१९४॥

As a matter of fact, there is no such entity as *dik*, direction, corresponding to the notion of east and west, in the absence of which notion, in spite of all its falsity, however, we cannot form any idea of locus of anything. (194)

उपाधिः पूर्वतादिष्ट इति चेत्तत्कृतं दिशा।
उपाधिमात्रं तु तथा वैचित्र्याय कथं भवेत् ॥१९५॥

If direction be treated as an adjunct indicative of the direction of the locus of anything meant in the context (what harm may lie in its acceptance as a positive reality?). (The answer to this query is that) what is merely an adjunct cannot be regarded as positively real, otherwise what will remain there as the ground for its characterisation as an adjunct? (195)

तस्मात्संवित्प्रकाशोऽयं मूर्त्याभासनभागतः।
पूर्वादिदिग्वभागाख्यवैचित्र्योल्लेखदुर्मदः ॥१९६॥

Therefore (what needs to be understood is that) direction is a part of the act of concretisation of the light of consciousness which lingers inordinately with our awareness in the form of what we call east, etc. as divisions of space. (196)

तत्र यद्यत्प्रकाशेन सदा स्वीकरणे क्षमम् ।
तदेवोर्ध्वं प्रकाशात्म स्पर्शायोग्यमधः पुनः ॥१९७॥

Whatever is capable of being owned in the light of consciousness, is considered as lying above and whatever remains untouched is denigrated as lying below. (197)

किंचित्प्रकाशता मध्यं ततो वै दिक्समुद्भवः ।
किंचित्प्रकाशयोग्यस्य संमुखं प्रसरत्पुरः ॥१९८॥
पराङ्मुखं तु तत्पश्चादिति दिग्द्वयमागतम् ।
प्रकाशः संमुखं वस्तु गृहीत्वोद्रिक्तरश्मिकः ॥१९९॥
यत्र तिष्ठेद्दक्षिणं तत्प्रकाशस्यानुकूल्यतः ।
दक्षिणस्य पुरःसंस्थं वाममित्युपदिश्यते ॥२००॥
तत्प्रकाशितमेयेन्दुस्पर्शसौम्यं तदेव हि।

Things which lie in the middle of illumination and other way round are taken to lie in the middle. This is the source of the idea of directions. Whatever part of the object reveals itself forward is considered as lying in the east and what as receding backward is taken to be in the west. This is how has arisen the notion of two directions. Having received the sense of the object lying in front of it the consciousness getting thus stimulated, whatever lies to its right hand favourably is named as south and whatever unfavourably is termed as the left. The object of illumination being subjected to the illumination of the moon of self-consciousness as representative of Śiva becomes mild in its look. (198-201a)

एवमाशाचतुष्केऽस्मिन्मध्यविश्रान्तियोगतः ॥२०१॥
चतुष्कमन्यत्तेनाष्टौ दिशस्तत्तदधिष्ठिताः।

Following the discernment of these four directions, those four lying intermediate to them make the number of them rise to eight. (201b-202a)

एवं प्रकाशमात्रेऽस्मिन्वरदे परमे शिवे ॥२०२॥
दिग्विभागः स्थितो लोके शास्त्रेऽपि च तथोच्यते ।

This is how the notion of division of space in the form of directions and sub-directions has emerged particularly in the light of pure consciousness which is the highest status of Śiva and has become admitted both in the *Śāstras* as well as in the actual use in the human behaviour all over the world. (202b-203a)

क्रमात्सदाशिवाधीशः पञ्चमन्त्रतनुर्यतः ॥२०३॥
ईशात्रघोरवामाख्यसद्योऽधोभेदतो दिशः ।

ईश ऊर्ध्वं प्रकाशत्वापूर्वं वक्त्रं प्रसारि यत् ।।२०४।।
पुरुषो दक्षिणाचण्डो वामा वामस्तु सौम्यकः ।
पराङ्मुखतया सद्यः पश्चिमा परिभाष्यते ।।२०५।।
पातालवक्त्रमधरमप्रकाशतया स्थितेः ।
खमरुद्वह्निजलभूखानि वक्त्राण्यमुष्य हि ।।२०६।।

Lord Śiva has five faces in the form of *mantras* known as *Īśa*, *Nṛ*, *Aghora*, *Vāmadeva*, and *Sadyojāta* besides the *Adhojāta* standing for the additional sixth, that is, the downward. *Īśa* stands for the upward on account of its luminousness, *Nṛ* for the east on account of its expansiveness, *Aghora* for the south on account of its terrific nature, *Vāmadeva* for the north on account of its loveliness, *Sadyojāta* for the west on account of its contrariety to the east and *Adhomukha* for the downward due to its lacking in illumination. The same faces stand also for the five senses as well as for the five elements, namely, space, air, fire, water and earth. (203b-206)

मुख्यत्वेन खमेवोर्ध्वं प्रकाशमयमुच्यते ।
तदेव मुख्यतोऽधस्तादप्रकाशं यतः स्फुटम् ।।२०७।।

Space is characterised as lying upward on account of its luminousness while the same as downward because of its darkness. (207)

मध्ये तु यत्प्रकाशं तत्र प्रकाश्यं न चेतरत् ।
प्रकाशत्वाद्दिश्यमानमतोऽस्मिन्दिक्चतुष्टयम् ।।२०८।।

Only the space lying intermediate to up and down is neither luminous nor dark. Due to lying intermediate to both of them, is operative here the division of it into the four directions. (208)

पञ्चमन्त्रतनुर्नाथ इत्थं विश्वदिगीश्वरः ।
ततोऽपीशस्तथा रुद्रो विष्णुर्ब्रह्मा तथा स्थितः ।।२०९।।

Since the Lord has the five directions as His *māntric* bodies, He is characterised as the Lord of the five directions. Herein also abide the five presiding deities, namely, *Sadāśiva*, *Īśa*, *Rudra*, *Viṣṇu* and *Brahmā*. (209)

ऊर्ध्वाभिव्यक्त्ययोग्यत्वाद्विष्णोर्धातुश्च पञ्चमम्।
न वक्त्रं तौ भेदमयौ सृष्टिस्थितिप्रभू यतः ॥२१०॥

Since neither *Brahmā* nor *Viṣṇu* is suggestive of upwardness, both of them being rather indicative of succession in terms of creation and sustenance, they are considered as standing in common for one and the same face of Śiva. (210)

दिग्विभागस्तु तज्जोऽस्ति वदनानां चतुष्टयात् ।
पञ्चमस्य युजित्वे तौ परित्यक्तनिजात्मकौ ॥२११॥

It is out of the four faces of Śiva that has arisen the idea of the four directions. As regards the relevance of the fifth direction, it foregoes its relevance in view of *Brahmā* and *Viṣṇu* both sharing in one and the same face. (211)

ततो ब्रह्माण्डमध्येऽपि ज्ञानशक्तिर्विभो रविः।
दिशां विभागं कुरुते प्रकाशघनवृत्तिमान् ॥२१२॥

In the context of the entire universe known as *Brahmāṇḍa* also, it is the sun as the representative of the Lord's power of knowledge who by virtue of his being light condensed as a ball moving all around in it is responsible for the division of space into the directions. (212)

तथापि विषुवद्योगे यतः पूर्वं प्रदृश्यते ।
तत्पूर्वं यत्र तच्छाया तत्पश्चिममुदाहृतम् ॥२१३॥
तस्मिञ्जिगमिषोरस्य यत्सव्यं तत्तु दक्षिणम् ।
तत्रैव चण्डतेजोभिर्भाति जाज्वल्यमानवत् ॥२१४॥
तत्पुरोवर्ति वामं तु तद्भासा खचितं मनाक् ।
तत एव हि सोम्यं तन्नचापि ह्यप्रकाशकम् ॥२१५॥

As regards his division of the directions, from the point of start of his movement known as *viṣuvat*, whatever section of space appears ahead of the viewer is called the east his shadow behind him as the west, what happens to be on his right hand side is known as the south where the sun remains burning with all his ferocity and what on the left hand side as imbued with his slightly milder illumination and hence mixed with partial darkness is the north. (213-215)

यत्रासावस्तमभ्येति तत्पश्चिममिति स्थितिः ।
तत्रैव पश्चिमे येषां प्राक्प्रकाशावलोकनम् ।।२१६।
तदेव पूर्वमेतेषां यथाध्वनि निरूपितम् ।

Where he sets is known as the west. Standing with his back towards the point of the sun's setting, what appears in the view of the viewer, is called the east. All these details have been given in the *Bhuvanādhvā* section of this text. (216-217a)

सा सा दिक्च तथा तस्य फलदापि विपर्यये ।।२१७।।
विचित्रे फलसंपत्तिः प्रकाशाधीनिका यतः ।

The effect of these directions is determined by the viewer's face to light in terms of both positivity and negativity. (217b-218a)

इत्थं सूर्याश्रया दिक्स्यात्सा विचित्रापि तादृशी ।।२१८।।
अधिष्ठिता महेशेन चित्रतद्रूपधारिणा।

This is how the sense of direction is based on the sun in all its peculiarity on account of him being presided over by the Supreme Lord Himself in all His autonomy conducive to the peculiarity of His action. (218b-219a)

किं वातिबहुना योऽसौ यष्टा तत्संमुखादितः ।।२१९।।
दिशोऽपि प्रविभज्यन्ते प्राक्सव्योत्तरपश्चिमाः।

Needless to say anything more, wheresoever the sacrificer be, the directions get divided as per his standpoint in keeping with the principle of the front being the east, back the west, right hand side the south and the left hand side the north. (219b-220a)

स्वानुसारकृतं तं च दिग्विभागं सदा शिवः ।।२२०।।
अधितिष्ठत्यर्कमिव स विचित्रवपुर्यतः ।

It is Śiva Himself (in the form of the devotee) who presides over the divisions of space in keeping with the infinite variability of His nature as He has a body abounding in peculiarities. (220b-221a)

स्वोत्था अपि दिशः स्वेशाः शक्राद्या ह्यधिशेरते ॥२२१॥
ते हि प्रकाशशक्त्यंशाः प्रकाशानुविधायिनः ।

Directions have emerged from Him along with their presiding deities as Indra, etc. being fractions of the light and the force and hence are followers of their integral form as Śiva, (221b-222a)

प्रकाशस्य यदैश्वर्यं स इन्द्रो यत्तु तन्महः ॥२२२॥
सोऽग्निर्यन्तृत्वभीमत्वे यमो रक्षस्तदूनिमा।
प्रकाश्यं वरुणस्तच्च चाञ्चल्याद्वायुरुच्यते ॥२२३॥
भावसञ्चययोगेन वित्तेशस्तत्क्षये विभुः ।
अदृष्टविग्रहोनन्तो ब्रह्मोर्ध्वे वृंहको विभुः ॥२२४॥
प्रकाशस्यैव शक्त्यंशा लोकपास्तेन कीर्तिताः ।

His sovereignty over illumination assumes the form of Indra; His illumination itself is Agni, His controlling power takes the form of Yama; His assumption of negativity assumes the form of demons; His dependence on illumination takes the form of Varuṇa while His dynamics takes the form of Vāyu. His nature of possessiveness assumes the form of Kubera while in the absence of the same He becomes Vibhu, the all-pervading. With the invisibility of His figure, He becomes Ananta, the Infinite. With the ascendance of expansion in Him, He assumes the form of Brahmā. On account of being sparks of the Light, these deities are called Lokapālas, saviours of the world. (222b-225a)

इत्थं स्वाधीनरूपापि दिक्सौरी तूपदिश्यते ॥२२५॥
तत्र सर्वो हि निष्कम्पं प्रकाशत्वं प्रपद्यते ।

Thus though completely self-dependent, *Dik*, direction is termed as *saurī*, solar, since all whatever lies in it invariably moves towards light. (225b-226a)

सर्वगोऽप्यनिलो यद्वद्व्यजनेनोपवीजितः ॥२२६॥
प्रबुद्धः स्वां क्रियां कुर्याद्धर्मनिर्णोदनादिकाम् ।
तद्वत्सर्वगताः सर्वा ऐन्द्र्याद्याः शक्तयः स्फुटम् ॥२२७॥
साधकाश्वाससंबुद्धास्तत्तत्स्वेष्टफलप्रदाः ।

Though air is all-pervading, it is only on having been stimulated by a fan that it becomes awakened and performs all its duties such as mobilisation, etc. so is the case with forces related to Indra and other divinities. Getting awakened for the consolation of the devotees, they accord the latter with results as aspired for by them. (226b-228a)

एवं सौरी दिगीशानब्रह्मविष्ण्वीशसौशिवैः ॥२२८॥
अधिष्ठिता समाश्वासदार्ढ्यात्तत्तत्फलप्रदा ।

So is the case with *Dik*, directions, as related to the sun. They are presided over by Īśāna, Brahmā, Viṣṇu, Īśa and Sadāśiva and accord different kinds of fruits to their devotees as a means of consolation for the sake of confirmation of their faith in the Divine. (228b-229a)

साधको यच्च वा क्षेत्रं मण्डलं वेश्म वा भजेत् ॥२२९॥
स्थितस्तदनुसारेण मध्यीभवति शंकरः ।

In whichsoever area, circle or house the devotee be, Śaṅkara happens to dwell there in the centre of it, as per his locus. (229b-230a)

स हि सर्वमधिष्ठाता माध्यस्थ्येनेति तस्य यः ॥२३०॥
सौरः प्रकाशस्तत्पूर्वमित्थं स्याद्दिग्व्यवस्थितिः ।

Lord Śiva presides over all owing to whose intermediation the solar light becomes determinant of the division of space into directions. (230b-231a)

तन्मध्यस्थितनाथस्य ग्रहीतुं दक्षिणं महः ॥२३१॥
उदङ्मुखः स्यात् पाश्चात्यं ग्रहीतुं पूर्वतोमुखः।
उपविश्य निजस्थाने देहशुद्धिं समाचरेत् ॥२३२॥

As the Lord lies in the middle of the sacrificial locus, the disciple ought to sit facing the north and for receiving the same illumination from behind, he should seat himself facing the east. Having seated himself like this, he should perform the ceremony of purification of his body. (231b-232)

अङ्गुष्ठाग्रात्कालवह्निज्वालाभास्वरमुत्थितम् ।
अस्त्रं ध्यात्वा तच्छिखाभिर्बहिरन्तर्दहेत्तनुम् ।।२३३।।

From the tip of the toe emerges brilliant light known as *kāla-vahni*, fire in the form of time. Having meditated on it, uttering the weapon *mantra*, the aspirant needs to burn his body internally as well as externally by means of the (visualised)flame of the fire. (233)

दाहश्च ध्वंस एवोक्तो ध्वंसकं मन्त्रसंज्ञितम् ।
तेजस्तथाभिलापाख्यस्वविकल्परसोम्भितम् ।।२३४।।

The word *dāha*, burning, used in the previous verse amounts literally to destroying. Here, however, it is intended to convey the sense of filling the body with the essence of one's inmost being. (234)

तेन मन्त्राग्निना दाहो देहे पुर्यष्टके तथा ।
देहपुर्यष्टकाहन्ताविध्वंसादेव जायते ।।२३५।।

Therefore, burning of the body by means of the fire of *mantra* means only getting rid of the eight sense of psychological factors of the personality known as *puryaṣṭaka* – comprising of *manas*, intellect, ego-sense, sense of hearing, touch, form, taste and smell. (235)

नहि सद्भावमात्रेण देहोऽसावन्यदेहवत् ।
अहन्तायां हि देहत्वं सा ध्वस्ता तद्दहेद्ध्रुवम् ।।२३६।।

On account of its being the sheer body is meant here not like any other tangible body but bodiliness really in its egoity. Burning of it amounts to burning of the actual body psychologically. (236)

तद्देहसंस्कारभरो भस्मत्वेनाथ यः स्थितः ।
तं वर्मवायुनाधूय तिष्ठेच्छुद्धचिदात्मनि ।।२३७।।

The bodily sense having thus been burnt along with all its content of impressions, the ash of it needs to be blown away by the air of the armour. Getting thus perfectly cleansed, the aspirant should sit self-contained within the range of his consciousness. (237)

तस्मिन्ध्रुवे निस्तरङ्गे समापत्तिमुपागतः।
संविदः सृष्टिधर्मित्वादाद्यामेति तरङ्गिताम् ।।२३८।।
सैव मूर्तिरिति ख्याता तारसद्बिन्दुहात्मिका ।

On aspirant's sitting motionlessly in the state of complete absorption, there arises some sort of vibration in consciousness as the original nature of its creativity. That vibration itself is known as the concretised form, *mūrti*, of the so-called body of consciousness formed by the sound (*Om*), and the *bindu*, point, implicit in the *mantra – so'ham*. (238-239a)

ततो नवात्मदेवेन न्यासस्तत्त्वोदयात्मकः ।।२३९।।
अङ्गवक्त्राणि तस्यैव स्वस्थानेषु नियोजयेत् ।
अथ मातृकया प्राग्वत्तत्त्वस्फुटतात्मकः।।२४०।।

Posing of the essential features of the Divine in the respective nine parts of the body makes upsurge of these essences in it. So needs to be done in regard to the faces and other parts of the figure of Śiva in the respective parts of the body of the student. The same is to be done in regard to the posing of the forces of the Mother Goddess. (239b-240)

त्रितत्त्वन्यासता चास्य पृष्ठे कक्ष्यात्रयागते ।
ततोऽघोराष्टकन्यासः शिरस्तच्चरणात्मकम् ।।२४१।।

This is to be followed by the triple positing (*nyāsa*) including three significant points in the body including head, feet and heart amounting to the middlemost part of the body. Śiva is to be posited in the head, eight agencies (Aghora, Ghora, Ghoratara, Śarva, Rudra, Tatpuruṣa and Mahādeva) in the heart and Nṛ in the feet. (241)

ततोऽपि शिवसद्भावन्यासः स्वांगस्य संयुतः ।
इत्थं कृते पञ्चकेऽस्मिन्यत्तन्मुख्यतया भवेत् ।।२४२।।

Then Śiva needs to be posited in different parts of his body by the student. By virtue of this kind of fivefold positing of the sense of Śiva in the body, his personality would become predominated by that sense. (242)

उपास्यमर्च्यं तत्साङ्गं षष्ठे न्यासे नियोजयेत् ।
तेनात्र न्यासयोग्योऽसौ भगवान्रतिशेखरः ।।२४३।।

The sixth positing lies in worshipping and praying to the deities concerned as embodied in those parts of the body amount to Lord Śiva as Ratiśekhara Himself having been embodied in the form of the student. (243)

ऊर्ध्वे न्यास्यो नवाख्यस्य मुख्यत्वेऽन्योन्यधामता।
एवं भैरवसद्भावनाथे मुख्यतया यदि ।।२४४।।
उपास्यता तत्तत्स्थाने प्राङ्न्यास्यो रतिशेखरः ।
इत्थं श्रीपूर्वशास्त्रे मे संप्रदायं न्यरूपयत् ।।२४५।।

In this process of positing of the Divine in different parts of his body by the student, the top position needs to be accorded to Śiva designated by nine names otherwise they all stand interspersed into one another. Being accorded the central position amongst all these divine agencies, the primacy of worship needs to be given to Him as Ratiśekhara. This is how the method of positing the Divine in the body of the student has been explained in our tradition as laid down by the *Mālinīvijayottara Tantra*. (244-245)

शंभुनाथो न्यासविधौ देवो हि कथमन्यथा ।
न्यासे विवर्ज्यतेऽमुष्मिन्नङ्गान्यप्यस्य सन्ति हि ।।२४६।।
मूर्तिः सृष्टिस्त्रितत्त्वं चेत्यष्टौ मूर्त्यङ्गसंयुताः ।
शिवः साङ्गश्च विज्ञेयो न्यासः षोढा प्रकीर्तितः ।।२४७।।
अस्योपरि ततः शाक्तं न्यासं कुर्याच्च षड्विधम् ।

My teacher, Śambhunātha, however, has expressed his view in this regard concerning the negligence to Lord Śiva Himself as an integral being in this system of positing, in spite of involvement of His accessories though. In his view, the positing of the Divine needs to be conducted as per the forms (*mūrti*), creation (*sṛṣṭi*), the three essentials (*tritattva*), accessories of the form, Śiva along with His accessories and thus of six kinds. Over and above this, the six kinds of positing needs to be done in regard to the Śakti as well. (246-248a)

परापरां सवक्त्रां प्राक्तत: प्रागिति मालिनीम् ॥२४८॥
पश्चात्परादित्रितयं शिखाहृत्पादगं क्रमात्।
तत: कवक्त्रकण्ठेषु हृन्नाभीगुह्यऊरुत: ॥२४९॥
जानुपादेऽप्यघोर्याद्यं ततो विद्याङ्गपञ्चकम् ।
ततस्त्वावाहयेच्छक्तिं मातृसद्भावरूपिणीम् ॥२५०॥
योगेश्वरीं परां पूर्णां कालसंकर्षिणीं ध्रुवाम् ।

Positing should start with the Supreme Mother along with Her faces followed by that of Mālinī next to it. Then it should be done with reference to the three deities, namely, the *Parā*, the *Aparā* and the *Parāparā* in the order of their placement on the crest, heart and feet accordingly followed by the placement of eight deities named *Aghorā* on head, face, throat, heart, navel, genitals, thighs, shanks and feet. After this, should be invited motherly goddesses of goodwill known as *Parā*, *Pūrṇā* and *Kāla-karṣiṇī.* (248b-251a)

अङ्गवक्त्रपरीवारशक्तिद्वादशकाधिकाम् ॥२५१॥
साध्यानुष्ठानभेदेन न्यासकाले स्मरेद्गुरु:।

Then the teacher needs to bring to his memory the twelve forces of Śakti in view of their different status on the ceremonial occasion known as *Sādhya.* (251b-252a)

परैव देवीत्रितयमध्ये याभेदिनी स्थिता ॥२५२॥
सानवच्छेदचिन्मात्रसद्भावेयं प्रकीर्तिता ।
सारशास्त्रे यामले च देव्यास्तेन प्रकीर्तित: ॥२५३॥
मूर्ति: सवक्त्रा शक्तिश्च शक्तित्रयमथाष्टकम्।
पञ्चाङ्गानि परा शक्तिर्न्यास: शाक्तोऽपि षड्विध: ॥२५४॥
यामलोऽयं महान्यास: सिद्धिमुक्तिफलप्रद:।
मुक्त्येकार्थी पुन: पूर्वं शाक्तं न्यासं समाचरेत् ॥२५५॥

From amongst the three goddesses known as *parā*, *aparā* and *parāparā*, it is only the first one who remains constantly associated with the Lord as she is the infinity of consciousness and has been characterised as such in the *Sāra Śāstra*

as well as the *Yāmala*. This *Śākta* positing, too, is considered to be of six kinds, namely, form, face, trinity of forces, eightfold *Aghoras*, placement on five points in the body, and that of the Supreme Force. This last one is conjugal and hence is considered to be of the highest category and is said to result in attainment of *siddhi* as well as liberation. The aspirant of only liberation needs to practice placing of *Śakti*. (252b-255)

गुरवस्त्वाहुरित्थं यन्न्यासद्वयमुदाहृतम् ।
मुमुक्षुणां तु पादादि तत्कार्यं संहृतिक्रमात् ।।२५६।।

My teachers have told me that from amongst the two kinds of placements, the aspirant of liberation should practise only the withdrawal mode of it which begins from the feet. (256)

यावन्तः कीर्तिता भेदाः शंभुशक्त्यणुवाचकाः ।
तावत्स्वप्येषु मन्त्रेषु न्यासः षोढैव कीर्तितः ।।२५७।।
किंत्वावाह्यस्तु यो मन्त्रः स तत्राङ्गसमन्वितः।
षष्ठः स्यादिति सर्वत्र षोढैवायमुदाहृतः ।।२५८।।

With regard to *mantras* relating to positing of Śiva, Śakti and the Individual (Śiva, Śakti, and *Nara*), it has been determined as of six kinds with this specification that the *mantra* used in the invitation of the deity concerned should be complete in all respects. This would form the sixth category of the placement as only six categories have been approved everywhere. (257-258)

मुद्राप्रदर्शनं पश्चात्कायेन मनसा गिरा।
पञ्चावस्था जाग्रदाद्याः षष्ठ्यनुत्तरनामिका ।।२५९।।
षट्कारणषडात्मत्वात्षट्त्रिंशत्तत्त्वयोजनम् ।
एवं षोढामहान्यासे कृते विश्वमिदं हठात् ।।२६०।।
देहे तादात्म्यमापन्नं शुद्धां सृष्टिं प्रकाशयेत् ।

States of consciousness are six, namely, waking, dreaming, sound sleeping, the fourth, the transcendent to the fourth with the addition of the Ultimate, known as *anuttara* (consisting in the admittance of Śakti and Śiva). These states being

multiplied by six causes in the form of the *Brahmarandhra*, *suṣumnā*, *nādānta*, *bindu*, *Śakti* and *Śiva* come up to thirty-six (which is the total number of the constituent elements of the universe). Thus, on account of this magnanimous placement in the body of the aspirant, the entire universe happens to be compressed in his body resulting in its purification on the universal scale. (2259-261a)

मूर्तिन्यासात्समारभ्य या सृष्टिः प्रसृतात्र सा ।।२६१।।
अभेदमानीय कृता शुद्धा न्यासबलक्रमात्।

Beginning with the placement of the forms (*mūrti*) in the body of the student and ending in its oneness with the entire creation this process of *nyāsa* culminates in the purification of the creation as a whole. (261b-262a)

तेन येऽचोदयन्मूढाः पाशदाहविधूनने ।।२६२।।
कृते शान्ते शिवे रूढः पुनः किमवरोहति ।
इति ते दूरतो ध्वस्ताः परमार्थं हि शांभवम् ।।२६३।।

Therefore, those fools who seek to make fun of the cremation of the body after death as termination in nothingness, leaving nothing to descend in spite of the soul having merged into Śiva in all His state of peace, they get demolished far from truth as oneness with Śiva is the ultimate goal of the individual. (262b-263)

न विदुस्ते स्वसंवित्तिस्फुरत्तासारवर्जिताः।
न खल्वेष शिवः शान्तो नाम कश्चिद्विभेदवान् ।।२६४।।
सर्वेतराध्वव्यावृत्तो घटतुल्योऽस्ति कुत्रचित् ।
महाप्रकाशरूपा हि येयं संविद्विजृम्भते ।।२६५।।
स शिवः शिवतैवास्य वैश्वरूप्यावभासिता।

This sort of statement on their part is due to their ignorance of the secret of emergence of the dynamics of self-consciousness. As a matter of fact, Śiva in His quietude is not an entity shorn of all way-outs something like a jar placed at a particular spot. Śiva, indeed, is the magnanimous brilliance of self-consciousness whose reflection is the expanse of the universe in all its entirety. (264-266a)

तथाभासनयोगोऽतः स्वरसेनास्य जृम्भते ।।२६६।।
भास्यमानोऽत्र चाभेदः स्वात्मनो भेद एव च।
भेदे विजृम्भिते माया मायामातुर्विजृम्भते ।।२६७।।
अभेदे जृम्भतेऽस्यैव मायामातुः शिवात्मता ।

This kind of reflectivity of Him in the form of the universe is dependent only on Himself and appears as such on account of its oneness with Him. Whatever difference of it appears from Him is really due to the knower being enclosed in *māyā*. On restoration of his oneness with Him, gets restored the essential Śiva-hood of the knower. (266b-268a)

मायाप्रमाता तद्रूपविकल्पाभ्यासपाटवात् ।।२६८।।
शिव एव तदभ्यासफलं न्यासादि कीर्तितम् ।

By virtue of the exercise of placement of Śiva within himself, the knower, otherwise enclosed in *māyā*, becomes Śiva. This is the significance of *nyāsa*, etc. (268b-269a)

तथाहि दुष्कर्मास्मीत्येवं भावयतस्तथा।।२६९।।
तथा शिवोऽहं नान्योऽस्मीत्येवं भावयतस्तथा ।

As it happens with an individual thinking of himself as an evil-doer constantly becoming actually an evil-doer, so is the case with the aspirant contemplating on himself as 'I am Śiva and nothing else, becomes Śiva.' (269b-270a)

एतदेवोच्यते दार्ढ्यं विमर्शहृदयङ्गमम् ।।२७०।।
शिवैकात्म्यविकल्पौघद्वारिका निर्विकल्पता।

This exercise is known as steadying of the idea of one's essential Śiva-hood from the core of one's heart. Contemplation on one's oneness with Śiva intensively is, indeed, the door to the attainment of the state of optionlessness. (270b-271a)

अन्यथा तस्य शुद्धस्य विमर्शप्राणवर्तिनः ।।२७१।।
कथं नामाविमृष्टं स्याद्रूपं भासनधर्मणः।

(If optionlessness of mind) were not the pre-condition of realisation of Him in His absolutely purified form of sheer consciousness, how could He remain normally beyond contemplation all his luminousness notwithstanding! (271b-272a)

तेनातिदुर्घटघटास्वतन्त्रेच्छावशादयम् ॥२७२॥
भानपि प्राणबुद्ध्यादिः स्वं तथा न विकल्पयेत् ।

It is, indeed, owing to His amazing autonomy of will that He makes Himself available to our contemplation, ourselves being just an organisation of *prāṇa*, breath, *buddhi* and intellect, etc. (272b-273a)

प्रत्युतातिस्वतन्त्रात्मविपरीतस्वधर्मताम् ॥२७३॥
विनाश्यनीशायत्तत्वरूपां निश्चित्य मज्जति ।

But for His presence the individual due to his liability to destruction and lack of any Controller of his destiny would have got lost in the waywardness of his behaviour. (273b-274a)

ततः संसारभागीयतथानिश्चयशातिनीम् ॥२७४॥
नित्यादिनिश्चयद्वारामविकल्पां स्थितिं श्रयेत् ।

Therefore, it is imperative for the individual to take recourse to the path of exclusive meditativeness on the Being who is eternal and constant as contrary to the flu and uncertainty of the univese and thus destructive of them. (274b-275a)

ये तु तीव्रतमोद्रिक्तशक्तिनिर्मलताजुषः ॥२७५॥
न ते दीक्षामनुन्यासकारिणश्चेति वर्णितम् ।

It has already been stated (in the second chapter) that those aspirants who are imbued with the intensity and purity of will-power sufficient to remove the darkness of ignorance, they have no necessity of undergoing the process of initiation and placement (*nyāsa*). (275b-276a)

एवं विश्वशरीरः सन्विश्वात्मत्वं गतः स्फुटम् ॥२७६॥
न्यासमात्रात् तथाभूतं देहं पुष्पादिनार्चयेत् ।
पृथङ्मन्त्रैर्विस्तरेण संक्षेपान्मूलमन्त्रतः ॥२७७॥

धूपनैवेद्यतृप्त्याद्यैस्तथा व्याससमासतः।

Such an enlightened aspirant would obviously experience the universe as his body and himself as its Self and therefore, would have to worship his own body by means of flowers, etc. since it has become the abode of all the divinities by itself. In course of this worship, he has the option of making use of full *mantras* separately for each one of them or briefly that of only the seed-*mantra* collectively for all of them together. So needs to be the case in regard to incense, offerings, etc. (276b-278a)

संसारवामाचारत्वात्सर्वं वामकरेण तु ॥२७८॥
कुर्यात्तर्पणयोगं च दैशिकस्तदनामया।
वामशब्देन गुह्यं श्रीमतङ्गादावपीरितम् ॥२७९॥

The process of this worship being contrary to the traditional one, all this offering, etc., may be done through the left, particularly with the use of the ring finger, *anāmikā* by the teacher. In *Śāstras* like *Mataṅga*, etc. the word *vāma*, left, has been used in the sense of secret. (278b-279)

वामाचारपरो मन्त्री यागं कुर्यादिति स्फुटम् ।
श्रीमद्भर्गशिखाशास्त्रे तथा श्रीगमशासने ॥२८०॥

It has also been stated in the *Bhargaśikhā Śāstra* and *Śrigama Śāstra* that the advisor engaged in the action needs to perform sacrifice with the use of the left hand. (280)

सर्वतीर्थेषु यत्पुण्यं सर्वयज्ञेषु यत्फलम् ।
तत्फलं कोटिगुणितमनामातर्पणात्प्रिये ॥२८१॥

Lord Śiva Himself tells to the Goddess: "Whatever benefits can be had from the visit of all the sacred places as well as from performance of all sacrifices, O Dear, may be made available through the use of the finger *anāmikā* (of course, in combination with the thumb) in sacred offerings, which would then get multiplied a crore of times in its result." (281)

श्रीमन्नन्दिशिखायां च श्रीमदानन्दशासने ।

तदुक्तं स्रुक्च पूर्णायं स्रुवश्चाज्याहुतौ भवेत् ॥२८२॥
शेषं वामकरेणैव पूजाहोमजपादिकम् ।

In the *Śāstras* known as *Nandiśikhā* and *Ānandaśāsana*, it has been observed that in course of making offerings known as *pūrṇa* and *ājya* both the left and right hands should be used in holding the *sruk* and *sruvā*, while the rest of the ceremonial acts including worship, offering and muttering of *mantras* should be performed with the left hand. (282-283a)

एवमानन्दसंपूर्णं सर्वौन्मुख्यविवर्जितम् ॥२८३॥
यागेन देहं निष्पाद्य भावयेत शिवात्मकम् ।

Thus having filled the body with delight and having warded it off from all kinds of inclinations, the aspirant needs to contemplate on the body as pervaded by feelings, emotions and sentiments concerning Śiva. (283b-284a)

गलिते विषयौन्मुख्ये पारिमित्ये विलापिते ॥२८४॥
देहे किमवशिष्येत शिवानन्दरसादृते ।

By warding off the inclination of the senses towards their respective objects and dissolving its limitations what would remain in the body except for the bliss of one's oneness with Śiva. (284b-285a)

शिवानन्दरसापूर्णं षट्त्रिंशत्तत्त्वनिर्भरम् ॥२८५॥
देहं दिवानिशं पश्यन्नर्चयन्स्याच्छिवात्मकः ।

By virtue of looking towards the body day and night as filled with the delight of Śiva and formed of all the constituent elements of the universe and worshipping it, as such, it would get transformed into oneness with Śiva. (285b-286a)

विश्वात्मदेहविश्रान्तितृप्तस्तल्लिङ्गनिष्ठितः ॥२८६॥
बाह्यं लिङ्गव्रतक्षेत्रचर्यादि नहि वाञ्छति ।

On account of remaining absorbed with full contentment in the contemplation within himself as if in the body of the universe, the aspirant would get shorn of inclination towards worship of the emblem (*liṅga*), keeping fast, dwelling

in places sacred to deities and leading a life of a particular specifications. (286b-287a)

तावन्मात्रात्त्वविश्रान्तेः संविदः कथिताः क्रियाः ॥२८७॥
उत्तरा बाह्ययागान्ताः साध्या त्वत्र शिवात्मता ।

Remaining contemplating contentedly on consciousness exclusively forms the entirety of obligation of the aspirant. Whatever external sacrifice, etc. he performs, is meant only for his attainment of Śiva-hood. (287b-288a)

ततोऽर्घपात्रं कर्तव्यं शिवाभेदमयं परम् ॥२८८॥
आनन्दरससंपूर्णं विश्वदैवततर्पणम् ।

Articles to be used as an offer to Śiva need to be in keeping with the magnanimity of Śiva. It should be fully delightful and such as may be satisfying as if it were used in the worship of all the gods together. It needs to be as comprehensive as is used in the burning of the dead as well as in the worship of gods and goddesses. However, it can be arranged for on a large or a small scale. (288b-290a)

यथैव देहे दाहादिपूजान्तं तद्वदेव हि ॥२८९॥
अर्घपात्रेऽपि कर्त्तव्यं समासव्यासयोगतः ।
कानि द्रव्याणि यागाय को न्वर्घ इति नोदितम् ॥२९०॥
सिद्धिकामस्य तत्सिद्धौ साधनैव हि कारणम्।
मुक्तिकामस्य नो किंचिन्निषिद्धं विहितं च नो ॥२९१॥
यदेव हृद्यं तद्योग्यं शिवसंविद्भेदने ।
कृत्वार्घपात्रं तद्विपुट्प्रोक्षितं कुसुमादिकम् ॥२९२॥
कृत्वा च तेन स्वात्मानं पूजयेत्परमं शिवम्।

Which material should be used as *argha* in which sacrifice has not been prescribed as mandatory? Whatever *siddhi*, accomplishment, the aspirant aspires for is the sole criterion of the nature of the *argha*. As regards those aspiring for liberation, there is neither anything prescribed nor prohibited. Whatever be to the liking of the aspirant, would suffice to be worthy of serving the purpose of *argha* of attaining oneness with Him. Having prepared the vessel of the *argha* and

having purified it with sprinkling of water and decorating it with flowers, etc., the aspirant needs to worship through it in the capacity of the Supreme Śiva. (290b-293a)

अर्घपात्रार्चनादत्तपुष्पसंकीर्णताभयात् ।।२९३।।
नार्घपात्रेऽत्र कुसुमं कुर्याद्देवार्चनाकृते ।
अर्घपात्रे तदमृतीभूतमम्ब्वेव पूजितम् ।।२९४।।
मन्त्राणां तृप्तये यागद्रव्यशुद्ध्यै च केवलम् ।
एवं देहं पूजयित्वा प्राणधीशून्यविग्रहान् ।।२९५।।
अन्योन्यतन्मयीभूतान् पूजयेच्छिवतादृशे ।

Out of the fear of inadequacy of the flowers in the vessel of the *argha*, no more are they to be used in the act of worship which, therefore should be performed with the water alone contained in it as it is supposed to have become transformed into ambrosia on account of having been put in it for the sake of satiation of the *mantras* and purification of the materials of the sacrifice. Having thus worshipped his body as Śiva supposed to have become bereft of *prāṇa* and intellect, the aspirant now needs to worship it again as transformed into Śiva due to its identification with Śiva's. (293b-296a)

तत्र प्राणाश्रये न्यासे बुद्ध्या विरचिते सति ।।२९६।।
शून्याधिष्ठानतः सर्वमेकयत्नेन पूज्यते ।

Now (in the absence of the body and the senses) what remain of the individual are his *prāṇa*, intellect and the Self as the void, *prāṇa* serving as the base and intellect as the agent of the arrangement while void as the locus. Therefore, all these three factors need to be worshipped together. (296b-297a)

न्यस्येदाधारशक्तिं तु नाभ्यधश्चतुरङ्गुलाम् ।।२९७।।
धरां सुरोदं तेजश्च मेयपारप्रतिष्ठितेः।
पोतरूपं मरुत्कन्दस्वभावं विश्वसूत्रणात् ।।२९८।।

The deity needs to be placed on the pedestal of all (known as *mūlādhāra* which on the universal scale amounts to will-power corresponding to) which in the human body is *cakra* at the base of the spinal chord. It lies at the distance of four

finger-ends each along with itself known as *dharā* with *surodha, pota* and *kanda* serving as parts for sailing the ship of adventure beyond the ocean of the world. In this adventure, *kanda*, as the fourth part, serves as the start of the operation of air as the body as well as of the string binding together the entire universe. (297b-298)

NOTE:

Corresponding to this idea of the world as sea, *Cf.* Ṛgveda, VIII.6.29:

Ataḥ samudramudvata'ścikitvān ava paśyati. Yato vipāna ejati.

From this high pedestal of the Himālayan peak the curious meditator observes the sea from which emerges the primeval agitation.

प्रत्येकमङ्गुलं न्यस्येच्चतुष्कं व्योमगर्भकम् ।
ईषत्समन्तादमलमिदमामलसारकम् ॥२९९॥

The concerned deities should be placed on all these four points each intervened from the other by the void of four-finger ends since each one of them is capable of removing the malice in degrees. (299)

ततो दण्डमनन्ताख्यं कल्पेयल्लम्बिकावधि।
तन्मात्रादिकलान्तं तद्रूर्ध्वे ग्रन्थिर्निशात्मकः ॥३००॥

Then needs to be conceived of a stick-like formation known as *ananta*, stretching from the navel up to the pendant, *lambikā* (uvula) inside the throat standing from individuality to *kalā*, the point of division. Above it lies the knot of ignorance. (300)

तत्र मायामये ग्रन्थौ धर्माधर्माद्यमष्टकम् ।
वह्निप्रागादि, माया हि तत्सूतिर्विभवस्तु धीः ॥३०१॥

In the ambit of this knot lie the eight attributes, namely, *dharma*, *jñāna*, *vairājña* and *aiśvarya* in the four directions as deities and movers (*pādaka*) in the four corners of four colours beginning with *sita* (white) in the east-south, *rakta* (red) in the south-west, *pīta* (yellow) in the west-north and *kṛṣṇa* (black) in the north-east. *Māyā* is its origin while intellect its expansion. (301)

मायाग्रन्थेरूर्ध्वभूमौ त्रिशूलाधश्चतुष्किकाम् ।
शुद्धविद्यात्मिकां ध्यायेच्छदनद्वयसंयुताम् ।।३०२।।

Above the knot known as *māyā* lies the trident of the three qualities (*guṇa*) and below the quadrangle. This quadrangle needs to be meditated on in the form of pure knowledge though limited from both sides with two enclosures (*vidyā* from above and *māyā* from below). (302)

तच्च तत्त्वं स्थितं लम्बिकाब्रह्मरन्ध्रयोः ।
प्रकाशयोगो ह्यत्रैवं दृक्श्रोत्ररसनादिकः ।।३०३।।

Between the pendant of the throat and aperture of the top of the head needs to be meditated on the Supreme Essence since it is from this point that manifest the light of consciousness as also the sensibility of the senses such as seeing, hearing, tasting, etc. (303)

दक्षान्यावर्ततो न्यस्येच्छक्तीनां नवकद्वयम्।
विद्यापद्मेऽत्र तच्चोक्तमपि प्राग्दर्श्यते पुनः ।।३०४।।

Encircling from both right and the left sides are to be placed nine deities around this lotus of knowledge. Though this thing has already been referred to, it is being elucidated here, too, again. (304)

वामा ज्येष्ठा रौद्री
काली कलबलविकरिके बलमथनी।
भूतदमनी च मनोन्मनिका
शान्ता शक्रचापरुचिरत्र स्यात् ।।३०५।।

Encircling the lotus of knowledge from the right side are the deities known as *Vāmā*, *Jyeṣṭhā*, *Raudrī*, *Kālī*, *Kala-vikarika*, *Bala-vikarika Bala-mathanī*, *Bhūta-damanī*, *Manonmanikā*. These are peaceful and present a scenario of the rainbow. (305)

विभ्वी ज्ञप्तिकृतीच्छा
वागीशी ज्वालिनी तथा वामा।

ज्येष्ठा रौद्रीत्येताः
प्राग्दलतः कालदहनवत्सर्वाः ॥३०६॥

Encircling the lotus from the left side are the deities known as *Vibhvī*, *Jñapti*, *Kṛti*, *Icchā*, *Vagīśī*, *Jvālinī*, *Vāmā*, *Jyeṣṭhā* and *Raudrī*. (306)

दलकेसरमध्येषु सूर्येन्दुदहनत्रयम् ।
निजाधिपैर्ब्रह्मविष्णुहरैश्चाधिष्ठितं स्मरेत् ॥३०७॥

In the centre of the petals and the pollen of the lotus need to bring to his memory the images of the Sun, Moon and Fire as presided over by their deities, namely, Brahmā, Viṣṇu and Hara. (307)

मायोत्तीर्णं हि यद्रूपं ब्रह्मादीनां पुरोदितम् ।
आसनं त्वेतदेव स्यान्नतु मायाञ्जनाञ्जितम् ॥३०८॥

The status of Brahmā, Viṣṇu and Hara as transcendent to *Māyā*, which has already been referred to, may be due to their lying in this lotus as it stands beyond the effect of her. (308)

रुद्रोर्ध्वे चेश्वरं देवं तदूर्ध्वे च सदाशिवम् ।
न्यस्येत्स च महाप्रेत इति शास्त्रेषु भण्यते ॥३०९॥

Above Rudra needs to be placed Īśvara and above the latter Sadāśiva as he is described in the *Śāstras* as *mahāpreta* signifying the holder of the highest position (among these three). (309)

समस्ततत्त्वव्याप्तृत्वान्महाप्रेतः प्रबोधतः ।
प्रकर्षगमनाच्चैष लीनो यन्नाधरं व्रजेत् ॥३१०॥

On account of comprehending all the entities lower to him as also being aware of them, and intending to rise upward, he is not required to go down. (310)

विद्याविद्येशिनः सर्वे ह्युत्तरोत्तरतां गताः।
सदाशिवीभूय ततः परं शिवमुपाश्रिताः ॥३११॥

Vidyā (knowledge) and aspirants of Vidyā all tend to move upward culminating eventually in getting transformed into Śiva-hood and resting in Him. (311)

अतः सदाशिवो नित्यमूर्ध्वदृग्भास्वरात्मकः ।
कृशो मेयत्वदौर्बल्यात्प्रेतोऽट्टहसनादितः ॥३१२॥

Therefore, Sadāśiva remains always looking upward and luminous, subtle, beyond understanding ordinarily, having risen upward to the peak of sound. (312)

तस्य नाभ्युत्थितं मूर्धरन्ध्रत्रयविनिर्गतम् ।
नादान्तात्म स्मरेच्छक्तिव्यापिनीसमनोज्जवलम् ॥३१३॥
अरात्रयं द्विषट्कान्तं तत्राप्यौन्मनसं त्रयम् ।
पङ्कजानां सितं सप्तत्रिंशदात्मेदमासनम् ॥३१४॥

From the centre of Sadāśiva the emerges group of three rays known as *Śakti*, *Vyāpinī* and *Samanā* via the aperture of the head and reach up to the end of sound representing the Self which is the thirty-seventh element in the constitution of the totality of the Reality. This meeting point of the rays of consciousness known as *Śakti*, etc. lies transcendent to the state of mind (*unmanā*). It, too, looks like a lotus flower absolutely white on account of being rid of all kinds of impressions (*saṁskāras*) whatsoever and serves as the seat of the Self. It needs to be meditated on. (313-314)

अत्र सर्वाणि तत्त्वानि भेदप्राणानि यत्ततः ।
आसनत्वेन भिन्नं हि संविदो विषयः स्मृतः ॥३१५॥

This seat of the Self is absolutely apart from the rest of the reality which is of the nature of variation on it. It is characterised as the seat on account of forming the very centre of consciousness. (315)

एतान्येव तु तत्त्वानि लीनानि परभैरवे ।
तादात्म्येनाथ सृष्टानि भिदेवाच्र्यत्वयोजने ॥३१६॥
श्रीमद्भैरवबोधैक्यलाभस्वातन्त्र्यवन्ति तु ।
एतान्येव तु तत्त्वानि पूजकत्वं प्रयान्त्यलम् ॥३१७॥

All these thirty-seven constituent elements of the Reality are inclined to get oneness with the Supreme Lord Bhairava and there from acquire the status of worshipability. (317)

पूजकः परतत्त्वात्मा पूज्यं तत्त्वं परापरम् ।
सृष्टत्वादपरं तत्त्वजालमासनतास्पदम् ॥३१८॥

The worshipper is ensouled by the Supreme Self while the worship is accorded to the Supreme as well as what lies below Him as an offshoot of Him on account of having proceeded from Him, and this net of elements itself has to serve as the seat of worship. (318)

विद्याकलान्तं सिद्धान्ते वामदक्षिणशास्त्रयोः ।
सदाशिवान्तं समनापर्यन्तं मतयामले ॥३१९॥
उन्मनान्तमिहाख्यातमित्येतत्परमासनम् ।
अर्चयित्वासनं पूज्या गुरुपङ्क्तिस्तु भाविवत् ॥३२०॥

(There are various views about the 'seat' in the *Śāstras*). The *Siddhānta* view considers its locus as the end of *vidyā* and *kalā*. The *Vāmā* and *Dakṣiṇa Śāstras* take it up to Sadāśiva while the *Yāmala* regards its position to lie up to the *samanā*. (As distinct from all these views about the seat), what has been professed here is that it is located at the end of what is known as the state of *unmanā*. Following the worship of the seat, homage needs to be paid to the series of teachers. (319-320)

तत्रासने पुरा मूर्तिभूतां सार्धाक्षरां द्वयीम् ।
न्यस्येद्व्याप्तृतयेत्युक्तं सिद्धयोगीश्वरीमते ॥३२१॥

At first, the two series of sounds known as *mātṛkā* and *mālinī* along with the half should be placed on the seat as goddesses having assumed concrete shapes as also as pervasive of the totality of the reality below the seat. This has been stated in the *Siddhayogīśvarī Tantra*. (321)

सदाशिवं महाप्रेतं मूर्तिं सार्धाक्षरां यजेत् ।
परत्वेन परामूर्ध्वे गन्धपुष्पादिभिस्त्विति ॥३२२॥
विद्यामूर्तिमथात्माख्यां द्वितीयां परिकल्पयेत् ।

(This is to be followed by) the worship of Sadāśiva as the being transcendent to the world and then by that of the goddesses of the two and a half sounds taking them as concretised and standing as emblems of the Supreme. The worship should be done by means of the offering of incense, flower, etc. Next to it there should be an idea of the Self having assumed a concrete form of wisdom (*vidyā*). (322-323a)

मध्ये भैरवसद्भावं दक्षिणे रतिशेखरम् ॥३२३॥
नवात्मानं वामतस्तद्देवीवद्भैरवत्रयम् ।
मध्ये परां पूर्णचन्द्रप्रतिमां दक्षिणे पुनः ॥३२४॥
परापरां रक्तवर्णां किंचिदुग्रां भीषणाम् ।
अपरां वामशृङ्गे तु भीषणां कृष्णपिङ्गलाम् ॥३२५॥
प्राग्वदिद्वधात्र षोढैव न्यासो देहे यथा कृतः ।
ततः सांकल्पिकं युक्तं वपुरासां विचिन्तयेत् ॥३२६॥
कृत्यभेदानुसारेण द्विचतुः षड्भुजादिकम् ।
कपालशूलखट्वाङ्गवराभयघटादिकम् ॥३२७॥
वामदक्षिणसंस्थानचित्रत्वात्परिकल्पयेत् ।

In the middle should be placed Bhairava, to the right-hand side of him Ratiśekhara while to the left of him the Goddess all three thus standing for the trinity of Bhairava. Then, again, needs to be placed the Supreme Goddess like the full moon in the middle, to the right side of Her the goddess representing the higher and the lower both forms together red in colour, slightly agitated not, however, in her terrific form. On her left side should be placed the goddess known as *aparā* in her terrific form, black and yellow in colour. As was the provision of a twofold placement of six kinds in an earlier case so should be done here as well in regard to the bodily form of the deity. This body being imaginary may be conceived two, four or six handed in keeping with the purpose of aspirant behind her worship. So is the option concerning association of her with such accessories as skull, trident, sword, position of hands, jar, etc., as what to be placed in which hand. (323b-328a)

वस्तुतो विश्वरूपास्ता देव्यो बोधात्मिका यतः ॥३२८॥
अनवच्छिन्नचिन्मात्रसाराः स्युरपवृक्तये।

सर्वं ततोऽङ्गवक्त्रादि लोकपालास्त्रपश्चिमम् ।।३२९।।
मध्ये देव्यभिया पूज्या त्रयं भवति पूजितम् ।

In fact, all these deities are forms of consciousness and universal in their pervasion. Their essence is boundless consciousness. It is for ascribing distinguishing features to them that they are provided with peculiar bodies, faces, etc. So is the case with the presiding deities of directions to be worshipped next. In the centre should be worshipped the goddess with presiding deities of the directions on her sides. Thus, all three (that is, the goddess, deities and the lotus seat) get worshipped. (328b-330a)

ततो मध्यगतात्तस्माद्बोधराशेः सदैवतात् ।।३३०।।
अङ्गादि निःवृतं पूज्यं विस्फुलिङ्गात्कं पृथक्।
मध्यगा किल या देवी सैव सद्भावरूपिणी ।।३३१।।
कालसंकर्षिणी घोरा शान्ता मिश्रा च सर्वतः।
सिद्धातन्त्रे च सैकार्णा परा देवीति कीर्तिता ।।३३२।।

It is out of the central stock of awareness along with the concerned deities that have emerged the limbs, etc. like sparks from fire separately. The goddess lying in the centre represents the reality in all its wellness. She is known as *Kālakarṣiṇī* in all her three aspects, that is, terrific, peaceful and mixed everywhere. In the *Siddhā Tantra*, she is known as *Ekārṇā* (monosyllabic) and *parā devī* (Goddess Supreme). (330b-332)

परा तु मातृका देवी मालिनी मध्यगोदिता ।
मध्ये न्यस्येत्सूर्यरुचिं सर्वाक्षरमयीं पराम् ।।३३३।।
तस्याः शिखाग्रेत्वैकार्णांतस्याश्चाङ्गादिकंत्विति।
ततो विश्वं विनिष्क्रान्तं पूजितं दक्षिणोत्तरे ।।३३४।।
स्यादेव पूजितं तेन सकृन्मध्ये प्रपूजयेत् ।

The Goddess Supreme is also known as *mātṛkā* (motherly) and *madhyagā mālinī* (central source of sound). In the centre needs to be placed the Goddess Supreme as the sun effulgent with all its rays and also as the source of all sounds. She needs to be meditated on the top of Her crest as monosyllabic and yet as imbued with all her limbs, etc. She should also be contemplated as the source of

the entire creation and hence as worshipped from the south as well as the north side. Having been worshipped from both these sides already, she needs to be worshipped intensively in the centre, too. (333-335a)

श्रीदेव्यायामले चोक्तं यागे डामरसंज्ञिते ।।३३५।।
नासाग्रे त्रिविधं कालं कालसंकर्षिणी सदा।
मुखस्था श्वासनिः श्वासकलनी हृदि कर्षति ।।३३६।।
पूरकैः कुम्भकैर्धत्ते ग्रसते रेचकेन तु ।
कालं संग्रसते सर्वं रेचकेनोत्थिता क्षणाम् ।।३३७।।
इच्छाशक्तिः परा नाम्ना शक्तित्रितयबोधिनी।
याज्या कर्षति यत्सर्वं कालाधारप्रभञ्जनम् ।।३३८।।

In the *Devī Yāmala Tantra* in the context of sacrifice known as *Dāmara* it has been observed that at the tip of the nose lies time in all its phases while the Goddess *Kālakarṣiṇī* lies constantly present in the mouth drawing breath to the heart and throwing the same outside. She puts the breath inside in the form of breathing-in and retention while throws it outside in the form of breathing-out and thus controls the entire process of time. It is will which is supreme and keeps awakened the three forces knowing and acting besides itself. As *yājyā* (devoted to the act of sacrifice) it controls the entire process of time as its basis as well as agent of division in it. (335b-338)

इह किल दृक्कर्मेच्छाः शिव उक्तास्तास्तु वेद्यखण्डनके ।
स्थूले सूक्ष्मे क्रमशः सकलप्रलयाकलौ भवतः ।।३३९।।

In this Trika system of philosophy and practice, knowing, acting and willing all the three tendencies lie intact as one in Śiva. When divided into the gross and subtle, they assumed the forms of the principles of *sakala* (enclosed within the ambit of the principle of division) and *pralayākala* (that state in which the principle of division has been rendered ineffective) respectively. (339)

शुद्धा एव तु सुप्ता ज्ञानाकलतां गताः प्रबुद्धास्तु ।
प्रविभिन्नकतिपयात्मकवेद्यविदो मन्त्र उच्यन्ते ।।३४०।।

Those who have become purified and awakened (inwardly) and yet appear as gone to sleep are known as *Jñānākala* while those who are partly awakened in their consciousness with regard to certain matters concerning the Self are called *Mantra*. (340)

भिन्ने त्वखिले वेद्ये मन्त्रेशास्तन्महेशास्तु।
भिन्नाभिन्ने तदियान् सुशिवान्तोर्ध्वोदितः प्रेते ।।३४१।।

Those who have pierced through all what needs to be understood are called *Mantreśa* while *Mantramaheśvara* is he who by virtue of his cognisance of the secret of division of the world into the object and the subject and therefore deserves to reach the state of *Suśiva* after demise. (341)

ता एव गलति भेदप्रसरे क्रमशो विकासमायान्त्यः।
अन्योन्यासंकीर्णास्त्वरात्रयं गलितभेदिकास्तु ततः ।।३४२।।
पद्मत्रय्यौन्मनसी तदिदं स्यादासनत्वेन।

When the tendency for differentiation proceeds towards declination and the forces of consciousness tend towards expansion, the rays of consciousness begin to diminish their limitations of one another allowing the three lotuses combine together to form an integrated seat at this stage of nullification of mental operation. (342-343a)

ता एवान्योन्यात्मकभेदावच्छेदनाजिहासुतया ।।३४३।।
किल शक्तितद्वदादिप्रभिदा पूज्यत्वमायाताः।

When the three forces, namely, willing, knowing and acting, move onwards with the desire to shed out their mutual differences, they along with their primeval differences attain the state of worshipability. (343b-344a)

भेदगलनाद्यकोटेरारभ्य यतो निजं निजं रूपम् ।।३४४।।
विश्रान्ति तास्तु त्रित्वं तासां स्फुटमेव लक्ष्येत ।

Beginning from the state of start of shedding of their mutual differences when these forces come to get restored to their original form of oneness, their triplicity in oneness may become obvious. (344b-345a)

संभाव्यवेद्यकालुष्ययोगतोऽन्योन्यलब्धसंकरतः ॥३४५॥
प्राक् प्रस्फुट त्रिभावं नागच्छन्नत्र तु तथा न ।
अन्योन्यात्मकभेदावच्छेदनकलनसंग्रसिष्णुतया।
स्वातन्त्र्यमात्रसारा संवित्सा कालकर्षिणी कथिता॥३४६॥

That consciousness is named as *Kālakarṣiṇī* whose essence is autonomy and whose inclination is to grasp the three forces together shedding them off their mutual differences. (345b-346)

सैव च भूयः स्वस्मा -
त्संकर्षति कालमिह बहिष्कुरुते।
संकर्षिणीति कथिता ।
मातृष्वेतेषु सद्भावः ॥३४७॥

Since this force swallows time within it as well as gets itself redeemed of the same on account of which there is stability in entities in the universe, it is known as *Saṅkarṣiṇī*. (347)

तत्त्वं सत्ता प्राप्तिर्मातृषु मेयोऽनया संश्च।
विश्वजननीषु शक्तिषु परमार्थो हि स्वतन्त्रतामात्रम् ॥३४८॥

Thatness (*tattva*) of entities is the basis of their existence along with their availability in the knower (in the form of awareness in him). The subsistence of these forces as of so essential significance as to be responsible for the emergence of the universe out of them is the ground of their autonomy. (348)

एषणविदिक्रियात्मकमेतत्पूज्यं यतोऽनवच्छिन्नम्।
यस्मिन्सर्वावच्छेददिशोऽपि स्युः समाक्षिप्ताः ॥३४९॥

As willing, knowing and doing are integrated into one limitless whole at this stage, they deserve our worship in this integral form in which the directions as factor of division are also put together. (349)

अविकल्पमिह न याति हि पूज्यत्वं
नच विकल्प एकत्र।

बहवो धर्मास्माद् यो धर्मस्तावतो धर्मान् ॥३५०॥
आक्षिपति तत्र रूढः सर्वोत्कृष्टोऽधरस्थितास्त्वन्ये ।

That which cannot be subjected to contemplation, can also not be worshipped. Nor can that deserve worship which abounds in option. Numerous are the attributes of each and every entity. As many are also the possibilities of subversion of those attributes. In this context of maintenance and subversion of attributes, that which comes to stay, stands as the best of all putting down the rest. (350-351a)

इति भैरवपरपूजातत्त्वं श्रीडामरे महायागे ॥३५१॥
स्वयमेव सुप्रसन्नः श्रीमान् शंभुर्ममादिक्षत् ।

All this was communicated to me by my teacher Śambhunātha himself being highly pleased with me in the context of the great sacrifice known as *Dāmara*. (351b-352a)

बाह्ययागे तु पद्मानां त्रितयेऽपि प्रपूजयेत् ॥३५२॥
अस्त्रान्तं परिवारौघमिति नो दैशिकागमः ।

In course of performing the external sacrifice all these three lotuses need to be worshipped separately as well as collectively. Family, sacrifice, however, should be performed up to the weapon. This is the instruction of our School of thought. (352b-353a)

अग्नीशरक्षोवाय्वन्तदिक्षु विद्याङ्गपञ्चकम् ॥३५३॥
शक्त्यङ्गानि शिवाङ्गानि तथैवात्र पुनर्द्वये ।
अस्त्रं न्यस्येच्चतुर्दिक्कं मध्ये लोचनसंज्ञकम् ॥३५४॥
पत्राष्टकेऽष्टकयुगमघोरादेः स्वयामलम् ।
तथा द्वादशकं षट्कं चतुष्कं मिश्रितं द्विशः ॥३५५॥
सर्वशो द्विगुणादीत्थमावृतित्वेन पूजयेत् ।
लोकपालांस्ततः सास्त्रान्स्वदिक्षु दशसु क्रमात् ॥३५६॥
इत्थं त्रिशूलपर्यन्तदेवीतादात्म्यवृत्तितः ।
तिष्ठन्नत्रार्पयन्विश्वं तर्पयेद्देवतागणम् ॥३५७॥

ततो जपं प्रकुर्वीत प्रतिमन्त्रं द्विपञ्चधा।
एकैकस्य त्र्यात्मकत्वादभेदाच्चापि सर्वशः ॥३५८॥

In the five directions, namely, north-east, east-south, south, south-west and north-west should be performed placement of their deities known as *vidyāṅga pañcaka nyāsa*. Weapons associated with Śakti and Śiva should be placed in two directions each and that known as *locana* in the middle. On the eight petals of the lotus should be placed the eight deities Aghora, etc. along with their conjugal forces. So needs to be the placement of twelve, six and four forces twice each. All these forces need to be worshipped twice in view of Śakti and Śiva. So needs to be done with the presiding deities of all the ten directions along with their respective weapons. Thus the aspirant is required to worship all these forces including the trident also with the sense of his oneness with them. Then he should perform muttering of *mantras* each ten times treating each one of them as threefold in view of their standing for the three basic forces, namely, will, knowledge and action. (353b-358)

नाभिहृत्कण्ठतालूर्ध्वकुण्डे ज्वलनवत्स्मरन्।
मन्त्रचक्रं तत् विश्वं ज्वह्वन्संपादयेद्धुतिम् ॥३५९॥

He should think of the navel, heart, throat, palate as the higher sacrificial pit (*urdhva kuṇḍa*) burning with the fire of the circle of *mantras* making thus the entire world being consumed by that fire supposing himself as playing the role of the sacrificer therein. (359)

दीक्षाकर्मणि कर्तव्ये दीक्षां येनाध्वना गुरुः।
चिकीर्षुर्देह एवादौ भूयस्तं मुख्यतोऽर्पयेत् ॥३६०॥

In this process of initiation, the path along which the teacher wishes to lead him, he needs to devote himself and his body mainly to move forward in the same direction. (360)

द्वादशान्तमिदं प्राग्रं त्रिशूलं मूलतः स्मरन् ।
देवीचक्राग्रगंत्यक्तक्रमः खेचरतां व्रजेत् ॥३६१॥

Bringing to memory mainly the image of the trident lying at the end of twelve factors (including sounds such as vowels, consonants like *h* and *kṣ*, etc. and

forces like *rodhinī*, *vyāpinī* and *samanā*, etc.) and thus leaving behind the circle of the goddess, the aspirant needs to reach the state of moving in the void of consciousness (*khecara*). (361)

मूलाधाराद्द्विषट्कान्तव्योमाग्रापूरणात्मिका ।
खेचरीयं खसंचारस्थितिभ्यां खामृताशनात् ।।३६२।।

Starting from the *mūlādhāra cakra* and ending with the *dvādaśānta* and by virtue of its function of filling the void, as also on account of consumption of ambrosia of the space of consciousness (*khecara*) this force is known as *khecarī* also because of its dual function of dynamics and stasis in the void. (362)

अमुष्माच्छाम्भवाच्छूलाद्ध्रासयेच्चतुरङ्गुलम् ।
शाक्ते ततोऽप्याणवे तत्त्रिशूलत्रितयं स्थितम् ।।३६३।।

Position of the trident (*triśūla*) is formed by the location of the barb representing Śiva at the top, that of Śakti below it at a distance of four finger-ends that of the *aṇu* (individual) lower to the second one by the same distance. (363)

तत्त्रिशूलत्रयोर्ध्वोर्ध्वदेवीचक्रार्पितात्मकः ।
किं किं न जायते किं वा न वेत्ति न करोति वा ।।३६४।।

By virtue of dedicating himself to the circle of the three goddesses namely the lower (*aparā*), lower-higher (*parāparā*) and the highest (*parā*) presiding over the three barbs of the trident respectively, what the aspirant cannot become, what he cannot understand and what he cannot accomplish!(364)

एकैकामथवा देवीं मन्त्रं वा पद्मगं यजेत् ।
यामलैक्याङ्गवक्त्रादिसदसत्ताविकल्पतः ।।३६५।।

Out of the three goddesses placed on the barbs of the trident each one and *mantra* concerning her as placed on the lotus in her conjugal form along with her face in her tangible and intangible forms needs to be meditated on separately or collectively. (365)

इत्थं प्राणाद्व्योमपदपर्यन्तं चेतनं निजम् ।

शिवीभाव्यार्चनायोगात्ततो बाह्यं विधिं चरेत् ॥३६६॥

In this way, one's own consciousness needs to be meditated on from *prāṇa* to the void under the supposition of its oneness with Śiva and then the meditation should be followed by the performance of external observances. (366)

बहिर्यागस्य मुख्यत्वे सिद्ध्यादिपरिकल्पिते ।
अन्तर्यागः संस्क्रियायै ह्यन्यथार्चयिता पशुः ॥३६७॥

In case of primacy being laid on the external sacrifice on account of the object being attainment of *siddhi*, etc., the utility of the inner sacrifice lies in the purification of the inner being of the sacrificer who otherwise would remain only *paśu*, animal (predominated by animal instincts). (367)

यस्तु सिद्ध्यादिविमुखः स बहिर्यजति प्रभुम्।
अन्तर्महायागरूढ्यै तयैवासौ कृतार्थकः ॥३६८॥

As distinct from him, the aspirant who has turned away from *siddhi*, etc. and performs whatever sacrifice externally is meant only for the confirmation of the inner sacrifice of the supreme importance by means of which he attains the end of life. (368)

कृत्वान्तर्यागमादाय धान्याद्यस्त्रेण मन्त्रितम् ।
दिक्षु क्षिपेद्विघ्ननुदे संहृत्यैशीं दिशं नयेत् ॥३६९॥
निरीक्षणं प्रोक्षणं च ताडनाप्यायने तथा ।
विगुण्ठनं च संस्काराः साधारास्त्रिशिरोमते ॥३७०॥

Having performed the inner sacrifice, the aspirant needs to take some seeds enforced by the *mantra* addressed to weapon and scatter it in the directions for warding off obstacles and collect it, bring to the direction presided over by *Īśa*, observe it closely, sprinkle with water, beat, spread out, and perform the *saṁskāra* of enclosure (*avaguṇṭhana*) on it. This is known as *sādhāra saṁskāra* according to the *Triśirobhairava Śāstra*. (369-370)

गोमूत्रगोमयदधिक्षीराज्यं मन्त्रयेन्मुखैः ।
ऊर्ध्वान्तैरङ्गषट्केन कुशाम्ब्वेतेन चोक्षयेत् ॥३७१॥

Then the aspirant needs to place in separate vessels five extracts of cow, namely, urine, cow dung, curd, milk and *ghṛta* (clarified butter), i.e., named Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna representing the five faces of Śiva, and sprinkle it from above as well as from sides on six points of the body, namely, heart, head, crest, armour, eyes and the weapon by means of *kuśa* grass. (371)

भूमिं शेषं च शिष्यार्थं स्थापयेत्पञ्चगव्यकम् ।
पञ्च गव्यानि यत्रास्मिन्कुशाम्बुनि तदुच्यते ॥३७२॥

The earth and the remainder of the five extracts of the cow should be placed together for the wellbeing of the disciple. Wherever there are the five extracts from cow, there is said to lie the water cleansed by the *kuśa* grass also. (372)

पञ्चव्यं जलं शास्त्रे बाह्याशुद्धिविमर्दकम् ।
लौकिक्यामविशुद्धौ हि मृदितायामथान्तरीम् ॥३७३॥
अशुद्धिं दग्धुमास्थेयं मन्त्रादि यदलौकिकम् ।

The five extracts of cow along with water are said in the *Śāstra* as remover of external impurity. After getting cleansed of the external impurity, the student needs to get cleared of the internal impurities via burning it by *mantra*, etc. which are of other-worldly significance. (373-374a)

फादिनान्तां स्मरेद्देवीं पृथिव्यादिशिवान्तगाम् ॥३७४॥
पुष्पाञ्जलिं क्षिपेन्मध्ये धूपगन्धासवादि च ।
तथैव दद्याद्यागौकोमध्ये तेनाशु विग्रहम् ॥३७५॥

The student needs to recall to his mind the sounds from *ph* to *n* standing respectively from earth to Śiva along with their presiding goddesses. In course of recalling these agencies he should submit to them handful flowers, incense and drinks along with flame of lamp under the supposition that the deities are lying together concretely right there in the sacrificial abode itself. (374b-375)

समस्तं देवताचक्रमधिष्ठातृ प्रकल्प्यते ।
अनन्तनाले धर्मादिपत्रे सद्वैद्यकर्णिके ॥३७६॥

The entire circle of gods is conceived as lying on Śiva as the lotus stalk of eternity with ten virtues (such as non-violence, truth, non-stealing, self-control, stainlessness, calmness, devotion to the teacher, purity, satisfaction and straightforwardness as its pollen). It is the seat of right knowledge (*sadvidyā*). (376)

षडुत्थे गन्धपुष्पाद्यैर्गणेशं ह्यैशगं यजेत् ।
उत्थितं विघ्नसंशान्त्यै पूजयित्वा विसर्जयेत् ॥३७७॥

It serves as the seat of Gaṇeṣa with its six-foldness. Gaṇeṣa needs to be worshipped here facing north-east for the sake of elimination of obstructions followed by His dismissal (*visarjana*). (377)

ततः कुम्भं परामोदिद्रवद्रव्यप्रपूरितम् ॥३७८॥

(The aspirant of *siddhi* needs to worship the great weapon) followed by (placement) of a jar filled with material of highest possible fragrance (like sandal paste, etc.). (378)

पूजितं चर्चितं मूलमनुना मन्त्रयेच्छतम् ।
असिना कर्करीं पूर्वमस्त्रयागो न चेत्कृतः ॥३७९॥

Having worshipped and decorated it, the stalk should be empowered by muttering the *mantra* dedicated to it hundred (and eight times) in association with a sword and a knife if weapon rite was not already performed. (379)

तमैशान्यां यजेत्कुम्भं वामस्थकलशान्वितम् ।
ततः सौरदिगाश्रित्या सास्त्रांल्लोकेश्वरान्यजेत् ॥३८०॥

That jar should be worshipped facing north-east along with a water pot placed to the left side of it followed by worship of presiding deities of directions along with their weapons towards the east. (380)

गन्धपुष्पोपहाराद्यैर्विधिना मन्त्रपूर्वकम् ।
ततः शिष्योऽसिकलशीहस्तो धारं प्रपातयन् ॥३८१॥
गुरुणा कुम्भहस्तेनानुव्रज्यो वदता त्विदम्।

भो भोः शक्र त्वया स्वस्यां दिशि विघ्नप्रशान्तये ॥३८२
सावधानेन कर्मान्तं भवितव्यं शिवाज्ञया।
त्र्यक्षरे निऋृतिप्राये नाम्नि भोः शब्दमेककम् ॥३८३॥
अपासयेद्यतो मन्त्रश्छन्दोबद्धोऽयमीरितः।
तत ऐश्यां दिशि स्थाप्यः स कुम्भो विकिरोपरि ॥३८४॥
दक्षिणे चास्त्रवार्धानीं स्थाप्या कुम्भस्य सांप्रतम्।

Having decorated the water pot with incense, flowers and presents and in accompaniment of recitation of *mantras*, the pupil should move forward with the pot in his hands dropping the water out of it in a controlled way. He should be followed by the teacher also with a water pot in his hands and saying, "O Indra, you need to remain vigilant in your direction till the end of the rite, as per the order of Śiva for the sake of warding off the obstructions." In the same way should be addressed presiding deities of other directions also by removing the word *bhoḥ* and replacing it by relevant names keeping in mind that the limitations of the requisite number of syllables in the reconstructed *mantra* may not be transgressed particularly while reconstructing the *mantra* in the case of *nirṛti*. Then the water pot should be placed close to the knife particularly on the right side of it facing the north-east direction. (381-385a)

कुम्भस्थाम्बुसमापत्तिवृंहितं मन्त्रवृन्दकम् ॥३८५॥
तेजोमात्रात्मना ध्यातं सर्वमाप्याययेद्विधिम् ।
अतः कुम्भे मन्त्रगणं सर्व संपूजयेद्गुरुः॥३८६॥

The teacher needs to recite all the *mantras* with the sense of his oneness with the water in the pot contemplating of himself as sheer illumination so that the same sense and contemplation may pervade the entire performance. Therefore, it is necessary for the teacher to make use of all the *mantras* in his worship in relationship to the jar. (385b-386)

पूर्वेण विधिनास्त्रं च कर्कर्यां विघ्ननुद्यजेत् ।
मध्येगृहं ततो गन्धमण्डले पूजयेद्गुरुः ॥३८७॥
त्रिकं यामलतैक्याभ्यामेकं वा मन्त्रदैवतम् ।

In keeping with the mode laid down previously, the weapon as the remover of obstructions needs to be worshipped in the form of the knife followed by the worship by the teacher in the scented circle in the middle of the house the three deities or six of them in their conjugal form or only one of them collectively as the deity of the *mantra*. (387-388a)

अग्निकार्यविधानाय ततः कुण्डं प्रकल्पयेत् ।।३८८।।
शुद्धमन्त्रादिसंजल्पसंकल्पोत्थमपूर्वकम् ।

The sacrificial pit should be created in order to perform the ceremony related to fire and thus prepare the background for the realisation of the objective of unification of the purified *mantras*, etc. which is unique in itself. (388b-389a)

शिवस्य या क्रियाशक्तिस्तत्कुण्डमिति भावनात् ।।३८९।।
परमः खलु संस्कारो विनाप्यन्यैः क्रियाक्रमैः।

The pit should be considered as a manifestation of the creativity of Śiva which in itself is the source of the highest kind of *saṁskāra* (impression on the inner being) requiring no other performances whatsoever. (389b-390a)

एवं देहे स्थण्डिले वा लिङ्गे पात्रे जलेऽनले ।।३९०।।
पुष्पादिषु शिशौ मुख्यः संस्कारः शिवतादृशे ।
उक्तं श्रीयोगसंचारे तथाहि परमेशिना ।।३९१।।

This is how the most important kind of impression in the student's oneness with Śiva is formed in his inner being via the visualisation of Him in his own body, on the ground, in the emblem, in the vessel, water, fire, flower and the child. This has been observed by Lord Śiva Himself in the text known as *Yogasañcāra*: (390b-391)

चतुर्दशविधे भूते पुष्पे धूपे निवेदने ।
दीपे जपे होमे सर्वत्रैवात्र चण्डिका ।।३९२।।
जुहोति जपति प्रेद्धे पूजयेद्विहसेद्व्रजेत् ।
आहारे मैथुने सैव देहस्था कर्मकारिणी ।।३९३।।

'In all the fourteen varieties of beings, flower, offering of the flame of lamp, muttering of *mantras* and offerings to the fire, it is Goddess Caṇḍikā Herself who makes the offering to the fire, mutters the *mantras*, gets awakened, worships, laughs, moves, takes meal, mates and indeed does everything on account of being embodied within the aspirant.' (392-393)

तादृशीं ये तु नो रूढंज्ञ संवित्तिमधिशेरते ।
अक्रमात्तत्प्रसिद्ध्यर्थं क्रमिको विधिरुच्यते ॥३९४॥

Those who are incapable of ascending to this height of realisation in their consciousness in all its integrality, for the sake of their practice to this end is being made out herewith the path of graduality as it is called. (394)

अहं शिवो मन्त्रमयः संकल्पा मे तदात्मकाः ।
तज्जं च कुण्डवह्न्यादि शिवात्मेति स्फुटं स्मरेत् ॥३९५॥

I am Śiva who indeed is a formula in itself. So are my determinations. The sacrificial fire as well as the pit is Śiva. It is imperative on the aspirant, therefore, that he keeps remembering himself as Śiva. (395)

अत एव हि तत्रापि दार्ढ्यादार्ढ्यावलोकनात् ।
क्रियमाणे कृते वापि संस्क्रियाल्पेतरापि वा ॥३९६॥

In this remembrance also there is a distinction of firmness and infirmity as it lies between what has been accomplished and what is in the process of accomplishment. (396)

यथा हि कश्चित्प्रतिभादरिद्रोऽभ्यासपाटवात् ।
वाक्यं गृह्णाति कोऽप्यादौ तथात्राप्यवबुद्ध्यताम् ॥३९७॥

This distinction between the two is understandable from the case how a person, though lacking in the inborn genius of understanding comes to understand statements regarding something by virtue of continuous practice and brings himself to the level of proper and quick understanding in course of time. (397)

उल्लेखसेककुट्टनलेपचतुर्मार्गमक्षवृतिपरिकलनम् ।

स्तरपरिधिविष्टरस्थितिसंस्कारादशास्रतः कुण्डगताः ॥३९८॥
मध्यग्रहणं दर्भद्वयेन कुशसंवृतिश्च भित्तीनाम् ।
प्राङ्मुखरेखात्रितयोर्ध्वरेखिकाः कुशसमावृतिश्च बहुः ॥३९९॥
शस्तलताश्चतुरश्रं दशलोकेशार्चनासनविधिश्च ।
सद्मासादनमस्त्राग्नितेजसा रक्षणं च कुण्डस्य ॥४००॥

Digging of the sacrificial pit, drenching it with water, crushing the soil, besmearing the area dug, determination of the squareness of the pit, covering the bottom as well as the walls of the pit with *kuśa grass*, their measurement, determining the centre of the pit by means of a couple of *kuśas*, covering the walls with *kuśa*, drawing three lines facing east encircling the pit, placing of parts of one and half a foot length of the creeper on the four sides of the pit dedicated to Brahmā in the east, Viṣṇu in the south, Sadāśiva in the west and Śiva in the north, spreading the cloth for seating the presiding deities of the ten directions, making provision for seating the goddess in the spaces between *kuśas* and protecting the pit from obstruction by means of the heat of the fire as the weapon. These are ten and sundry actions (to be accomplished) in regard to the sacrificial pit. (398-400)

भूमेः शिवाग्निधृत्यै शक्तिर्विघ्नापसारणं चार्थाः ।
ततस्तु पूजिते कुण्डे क्रियाशक्तितया स्फुटम् ॥४०१॥
मातृकां मालिनीं वापि न्यस्येत्संकल्परूपिणीम् ।

Thus the ground should be prepared in the sacrificial abode for holding the fire of Śiva and the capability for warding off obstructions from it. Having worshipped the pit in this way obviously as the ground of Śiva's force of action, the both series of sounds known as *mātṛkā* and *mālinī* need to be placed in their psychically determined forms (*saṅkalpa*). (401-402a)

संकल्पदेव्या यत्सृष्टिधाम त्र्यरश्रं क्रियात्मकम् ॥४०२॥
ज्ञानशुक्रकणं तत्र त्रिः प्रक्षोभ्य विनिक्षिपेत् ।

The creative abode of these psychically determined goddesses needs to be of the form of action. It should be provided with the particle of knowledge as the sperm following agitation of the pit thrice. (402b-403a)

इच्छातः क्षुभितं ज्ञानं विमर्शात्मक्रियापदे ।।४०३।।
रूढं ज्ञत्वादिपञ्चाङ्गविस्पष्टं जाज्वलीत्यलम् ।

Knowledge being agitated by desire assumes the role of action on the background of contemplation and having ascended the steps of creativity, perfection, eternity and omnipresence remains illuminating continuously. (403b-404a)

तेनाङ्गपञ्चकैरेव हुतिं दद्यात्सकृत्सकृत् ।।४०४।।
जन्माद्यखिलसंस्कारशुद्धोऽग्निस्तावता भवेत् ।

Therefore, offering should be made to fire once for each one of the five *saṁskāras*, namely, impregnation, protection, nurturing, birth, giving a name to fire, etc. so that thereby the fire also may become purified. (404b-405a)

पञ्चाङ्गमेव पृथ्व्यादिरूपं कठिनतादिकाः ।।४०५।।
शक्तीर्दधद्वह्निगताः कुर्याद्गर्भादिकाः क्रियाः।

Five are the attributes, namely, solidity, capacity to hold, to smell, to exist and knowability of objects like the earth. Therefore, by means of performance of these *saṁskāras*, the aspirant is supposed to impart to the fire-pit these functions as obtaining in the fire. (405b-406a)

ततोऽखिलाध्वसद्देवीचक्रगर्भं परापराम् ।।४०६।।
स्मरन्पूर्णाहुतिवशात्पूरयेदग्निसंस्क्रियाः।

This circle of the Goddess including Her all three forms, namely, higher, lower and higher-lower, is also inclusive of all the paths (*adhvan*). As such, the sacrificer needs to bring the entire sacrificial act to finality with remembrance of Her. (406b-407a)

तथा मन्त्रेशयुक्सत्यसंकल्पमहसा ज्वलन् ।।४०७।।
वह्निस्तच्छिवसंकल्पतादात्म्याच्छिवतात्मकः ।

This fire also attains Śiva-hood having been set to burn by virtue of the force of the truth of determination born of its association with the *mantra* and the Lord and hence on account of its identification with Him. (407b-408a)

इत्येतत्संस्क्रियातत्त्वं श्रीशंभुर्मे न्यरूपयत् ।।४०८।।
मयापि दर्शितं शुद्धबुद्धयः प्रविविञ्चताम् ।

My honourable teacher Śambhunātha has unfolded before me this entire gamut of details relating to the rite of initiation. I also have done the same. It needs now contemplation on it on the part of people with their purified intellect. (408b-409a)

तेनात्र ये चोदयन्ति यथा बालस्य संस्क्रिया ।।४०९।।
वह्नौ वह्नेस्तथान्यत्रेत्यनवस्थैव संस्कृतेः ।
ते निरुत्थानविहता नयेऽस्मिन्गुरुदर्शने ।।४१०।।

Therefore, those who contend against the ceremony of initiation as childish particularly on account of the distinction made here between pure and impure fire as leading to culture to fault, seem to have no understanding of the significance of this philosophy borne through the chain of teachers. (409b-410)

जातेऽग्नौ संस्कृते शैवे शब्दराशिं च मालिनीम्।
पितरौ पूजयित्वा स्वं शुद्धं धाम विसर्जयेत् ।।४११।।
शुद्धाग्नेर्भागमादाय चर्वर्थं स्थापयेत्पृथक्।

Following purification of the fire and its assumption of Śiva-hood, and assumption of the entire stock of sounds as the goddess *Mālinī*, both his father and mother should be sent back to their abode of purity and taking a part of the fire apart the aspirant needs to establish it separately for cooking the rice. (411-412a)

अथवाग्नेः शिखां वामप्राणेनादाय हृज्जुषा ।।४१२।।
चिदग्निनैक्यमानीय क्षिपेद्दक्षेणं संस्कृताम् ।

Alternatively, he should draw the crest of the flame inside *via* the left nostril, keep it retained in the heart and thus having purified it through its association with the fire of consciousness, should breathe it out via the right nostril. (412b-413a)

शिव इत्यभिमानेन दृढेन हि विलोकनम् ।।४१३।।
सर्वस्य संस्क्रिया तत्त्वं तत्तस्मै यद्यतोऽमलम् ।

(The secret of purification of the breath through its association with consciousness lies in the fact that) looking closely towards it with the assumption 'I am Śiva' is purifying of all whatever (including the breath) resulting in his getting rid of the malice no matter of whatsoever kind. (413b-414a)

नवाहुतीरथो दद्यान्नवात्मसहितेन तु ।।४१४।।
शिवाग्नये तारपूर्वं स्वाहान्तं संस्क्रिया भवेत् ।

(This act of purification) needs to be followed by the offering of nine oblations in nine forms of the Self to the fire of Śiva preceded by uttering *Om* and ending with *svāhā*. Thus, all would get purified. (414b-415a)

NOTE:

Mantra would be as follows:

Om Śivāgnaye svāhā

शिवचैतन्यसामान्यव्योमरूपेऽनले ततः ।।४१५।।
प्राग्वदाधारमाधेयं देवीचक्रं च योजयेत् ।

Then should be conceived the circle of the goddess as placed, as was done earlier, on the basis of consciousness of Śiva as pervasive as the physical fire is placed on space. (415b-416a)

स्रुवं स्रुचं च संपश्येदधोवक्त्रौ क्रमाद्गुरुः ।।४१६।।
शिवशक्तितयाभ्यर्च्यौ तथेत्थं संस्क्रियानयोः ।

The wooden sacrificial ladles known as *sruva* and *sruc* need to be observed closely by the teacher placed with their faces downward, one after the other and worship them taking them as Śiva and Śakti. This is how they get sanctified. (416b-417a)

तत्त्वसंदर्शनान्नान्यत्संस्कारस्यास्ति जीवितम् ।।४१७।।
इति वक्तुं स्रुवादीशः श्रीपूर्वे न समस्करोत् ।

There is no other way out for reaching the spirit of sanctification of anything except for understanding the secret of its essence. It is to convey this idea to the

reader that the Lord has not said anything regarding the wooden ladle in the *Mālinīvijayottara Tantra*. (417b-418a)

ततस्तिलैर्मृगीं मध्यामाङ्गुष्ठवशाद्गुरुः ॥४१८॥
कृत्वा मूलं तर्पयेत शतेनाज्यस्रुवैस्तथा ।
अङ्गवक्त्रं षडंशेन शेषांश्चापि दशांशतः ॥४१९॥
सहस्रादिकहोमोऽपि तृप्त्यै वित्तानुसारतः ।

Then the teacher needs to offer to fire *tila* (sesame seeds) and clarified butter by posing himself in the *mṛgī mudrā*. Thus he should satiate the root (mouth of fire) by means of offering one hundred ladle-full clarified butter, and limbs and face, one-sixth of the same and other only one-tenth. This offering may be made up to a thousand times depending on the monetary position of the sacrificer. (418b-420a)

NOTE:

Mṛgī mudrā:

Touching the tip of the thumb with the middle portion of the ring and middle fingers, keeping the index and little fingers straight. This shape looks like the face of a deer. This is why it is known as "*mṛgī mudrā*'.

सति वित्तेऽपि लोभादिग्रस्तो बाह्यप्रधानताम् ॥४२०॥
प्रथयंश्चिद्गुणीभावाच्छक्तिपातं न विन्दति ।

Even in spite of having wealth (in adequate quantity) someone is likely to keep himself deprived of the descent of grace on him on account of his greed for wealth and priority to things external subordinating the care for consciousness to it. (420b-421a)

उक्तं स्वच्छन्दतन्त्रे तद्दीक्षितोऽपि न मोक्षभाक् ॥४२१॥
ननु यत्तस्य दीक्षायां कृतं कर्मास्य किं फलम् ।
तत्राहुर्गमशास्त्रज्ञा वामाशक्तिमयास्तदा ॥४२२॥
मन्त्रा बध्नन्ति तं सम्यग्भवकारामहागृहे ।

It has been observed in the *Svacchanda Tantra* that someone may keep himself deprived of liberation even after having got the privilege of initiation. In regard to such a case, now the question is as to what would be the result of all his actions performed in course of his initiation? In response to such a query, knowers of *Gama Śāstra* have said that then the *mantras* get inverted in their effect and bind him still more tightly in the prison of the world. (421b-423a)

या त्वनुग्राहिका शक्तिस्तेषां सा गुरुदीपिता ॥४२३॥
शोधयेत स्वशास्त्रस्थनिष्कामोल्लङ्घनक्रियाम् ।

The force of grace having been ignited by the teacher (on the occasion of initiation), however, is likely to bring moderation to the punishment accorded to him on account of his incidental transgression of the restraint of the *Śāstra.* (423b-424a)

तत ऊर्ध्वाधरन्यासादन्योन्यौन्मुख्यसुन्दरम् ॥४२४॥
स्रुक्स्रुवं शिवशक्त्यात्मादायाज्यामृतपूरितम् ।
समचित्तप्राणतनुरैकात्म्यविधियोगतः ॥४२५॥
वामं स्रुग्दण्डगहस्तं दक्षिणं सोपयाकम् ।
कण्ठाधोगं विनिक्षिप्य दृढमापीड्य यत्नवान् ॥४२६॥
अधः कुर्यात्स्रुचं प्राणमूर्ध्वोर्ध्वं संनियोजयन्।
यावद्द्विषट्कपर्यन्ते बोधाग्नौ चन्द्रचक्रतः ॥४२७॥
स्रुगग्रात्परमं ह्लादि पतेदमृतमुत्तमम् ।
तावद् वह्नौ मन्त्रमुखे वौषडन्तां हुतिं क्षिपेत् ॥४२८॥

Then the *sruk* and the *sruva* (the two wooden ladles) standing for Śiva and Śakti, need to be placed beautifully facing each other from up and below. The *sruc*'s handle needs to be held by the left hand while the *sruva* should be held by the right with the ring of *kuśa* grass binding together the thumb and the middle fingers along with homogeneity of consciousness, *prāṇa* and the body. The *sruc* should be pressed by the part of the body below the throat tightly. While pressing the *sruc* below the throat with left hand, the *prāṇa* should be raised upward through the left nostril until it reaches the point known as *dvādaśānta*, end of the length of twelve finger-ends wherein the centre of the fire of consciousness lies until the most delightful ambrosia continues to fall from the lunar centre

in the fire of consciousness from the tip of the *sruk* reciting all the while the *mantras* ending with the adverb *vauṣat* and offering the oblation. (424b-428)

स ऊर्ध्वे किल संबोधः कुण्डे स प्रतिबिम्बितः ।
बह्निः प्राणः स्रुक्स्रुवौ च स्नेहः संकल्पचिद्रसः ।।४२९।।
इत्थं ज्ञात्वादितः कुण्डस्रुक्स्रुवाज्यमनून्भृशम्।
द्वादशान्तविबोधाग्नौ रुद्ध्वा पूर्णाहुतिं क्षिपेत् ।।४३०।।

It is the ray of enlightenment manifest above the seat of consciousness at the end of the *dvādaśānta* whose reflection is the sacrificial pit along with the fire, *prāṇa sruk*, *sruva* and the clarified butter falling into the concentrated consciousness as the reservoir of water. Having understood the essential status of the sacrificial pit, *sruk*, *sruva* and the clarified butter properly like this, the aspirant should drop the libation into the spiritual fire burning at the end of the twelve psychic principles along with the offering of the oblation. (429-430)

NOTE:

This view of *Abhinavagupta* may serve as the yogic explanation of Plato's theory of Ideas.

यथा यथा हि गगनुत्पतेत्कलहंसकः ।
जले बिम्बं ब्रुडत्यस्य तथेत्यत्राप्ययं विधिः ।।४३१।।

As a swan flying in the sky gets reflected in the water, so is the principle involved in this representation of the original sacrifice being conducted in the inner being of the aspirant and getting exteriorised in the form of the sacrificial pit, etc. (431)

स्वाभाविकं स्थिरं चैव द्रवं दीप्ते चलं नभः ।
माया बिन्दुस्तथैवात्मा नादः शक्तिः शिवस्तथा ।।४३२।।

What is natural is stable. Thus there are the liquid (namely water), entities bright, mobile, space, *māyā*, *bindu*, *ātman*, sound, Self, Śakti and Śiva (corresponding to earth, water, fire, air and space). (432)

इत्थं व्याप्यव्यापकतो विभेद्याभ्यन्तरान्तरम् ।
तदधःस्थानि पृथ्व्यादिमूलान्तानि तथा पुमान् ॥४३३॥

They are thus mutually interrelated as divided into the pervasive and the pervaded. So is the case with whatever is lying between the earth downward and the Śakti upward besides the *Puruṣa*. (433)

अविद्यारागनियतिकालमायाकलास्तथा ।
अणुर्विद्या तदीशेशौ सादाख्यं शक्तिकुण्डली ॥४३४॥
व्यापिनी समनौन्मन्यं ततोऽनामनि योजयेत् ।
रेचकस्थो मध्यनाडीसन्धिविद्गुरुरित्सदः ॥४३५॥
प्रोक्तं त्रैशिरसे तन्त्रे परयोजनवर्णने ।

Giving an account of the elements involved in the totality of the reality (both transcendent and immanent) the *Triśiras Tantra* enumerated by way of associating them with Śiva as follows: *avidyā*, *niyati*, *kāla*, *māyā*, *kalā*, *aṇu*, *vidyā*, *Īśvara*, *Sadāśiva* and *Śakti* in the form of the *kuṇḍalinī*. To this list of constituent elements of the Reality need to be added *vyāpinī*, *samanā* and *unmanā* states as they have remained unnamed so far. Teacher is one who is established in the knowledge of the joints of the central nerve (*suṣumnā*) by virtue of his practice of remaining sustained in the state of external *kumbhaka*. This has been recounted in the *Triśiras Tantra* as such in the context of associating the supernal with the disciple.(434-436a)

ततः प्राक्स्थापितान्यस्तमन्त्रसंस्कृतवह्निना ॥४३६॥
चरुः साध्योऽथवा शिष्यैर्होमेन समकालकः ।
चरौ च वीरद्रव्याणि लौकिकान्यथवेच्छया ॥४३७॥

Then the disciple needs to cook rice in the fire established already through sanctification by recitation of fresh *mantras*. Alternatively it might already have been cooked by a group of disciples at the time of offering of libation to the fire. While cooking the rice virile stuff like meat, etc. or as per one's desire milk, etc. may be mixed with it. (436b-437)

चरुसिद्धौ समस्ताश्च क्रिया हृन्मन्त्रयोगतः ।

ततश्चरुं समादाय गुरुराज्येन पूरिताम् ॥४३८॥
स्रुवं स्रुवं वा कृत्वैव भुक्तिमुक्त्यनुसारतः ।
देवानामथ शक्तीनां यन्त्राणां तु त्रयं त्रयम् ॥४३९॥
सप्तमं मातृसद्भावं क्रमादेकैकशः पठन् ।
स्वा इत्यमृतवर्णेन वह्नौ हुत्वाज्यशेषकम् ॥४४०॥
चरौ हेत्यग्निरूपेण जुहुयात्तत्पुनः पुनः ॥
भोज्यभोजकचर्वग्न्योरित्थमेकानुसन्धितः ॥४४१॥
स्वाहाप्रत्यवमर्शात्स्यात्समन्त्राद्द्वयं परम् ।

In course of cooking the rice all actions concerned with it need to be accomplished with recitation of *mantras* contemplatively. Then the teacher needs to take out the rice by means of the *sruk* or *sruva* as per his objective of worldly beatitude or liberation accordingly and offer it to gods and forces each numbering three and in their conjugal forms as also to the utensils thrice each and to the mother goddess seven times. Offering should be made in the name of the cooked rice also to the fire supposed to stand for Śiva. This offering of the rice to the fire in the capacity of the food and the eater to the accompaniment of the word *svāhā* brings complete unification between the two on account of the sound *svā* standing for the self of the offerer while *hā* for his abdication of individual limitations resulting in his universalisation. (438-442a)

एष संपातसंस्कारश्चरोर्भोक्ता ह्यधिष्ठितः ॥४४२॥
भोग्यस्य परमं सारं भोग्यं नर्नर्ति यत्नतः ।

This assimilation of the food to the eater is the highest state of fulfilment of the former on account of the joy out of which it keeps dancing on being offered to the fire. (442b-443a)

सममेकानुसन्धानात्पाततो भोक्तृभोग्ययोः ॥४४३॥ ?
अन्योऽन्यत्र च संपातात्संगमाच्चेत्थमुच्यते ।

The eater and the food having different origins when incidentally happen to meet together in these diverse capacities and ending up in complete unification shedding off their differences; this process of unification becomes a significant point of their coming together. (443b-444a)

NOTE:

Cf. A.N. Whitehead's concept of prehension and self-trancendence.

स्थण्डिले कुम्भकर्कर्योर्भागं भागं निवेदयेत् ॥४४४॥
भागेनाग्नौ मन्त्रतृप्तिर्द्वयं शिष्यात्मनोरथः ।
इत्थं विहितकर्तव्यो विज्ञाप्येशं तदीरितः ॥४४५॥
शक्तिपातक्रमाच्छिष्यान्संस्कर्तुं निःसरेद्बहिः ।
तत्रैषां पञ्चागव्यं च चरुं दशनमार्जनम् ॥४४६॥

On the ground cleansed already, the cooked rice placed in a jar and the vessel should be divided into four offering – one part of the rice to itself, second to the jar, third to the smaller pot known as *karka*, fourth to the fire, next two to the student and the teacher and then all to Śiva. After this, the teacher should come out of the sacrificial house in the process of making the force of grace descend on the disciples followed by taking of five products of cow and cooked rice and then washing of teeth. (444b-446)

तस्य पातः शुभः प्राचीसौम्यैशाप्योर्ध्वदिग्गतः।
अशुभोऽन्यत्र तत्रास्त्रहोमोऽप्यष्टशतं भवेत् ॥४४७॥

The stick used in cleansing the teeth should be thrown either in the east, north, north-east or upward and nowhere else, otherwise the student would have to perform exonerative rite of making offering to fire one hundred and eight times. (447)

नेत्रमन्त्रितसद्वस्त्रबद्धनेत्रानचञ्चलान् ।
अनन्यहृदयीभूतान्बलादित्थं निरोधतः ॥४४८॥
मुक्तारत्नादिकुसुमसंपूर्णाञ्जलिकान्गुरुः ।
प्रवेश्य स्थण्डिलोपाग्र उपवेश्यैव जानुभिः ॥४४९॥
प्रक्षेपयेदञ्जलिं तं तैः शिष्यैर्भावितात्मभिः ।
अञ्चलिं पुनरापूर्य तेषां लाघवतः पटम् ॥४५०॥
दृशोर्निवारयेत्सोऽपि शिष्यो झटिति पश्यति ।
झटित्यालोकिते मान्त्रप्रभावोल्लासिते स्थले ॥४५१॥
तदावेशवशाच्छिष्यस्तन्मयत्वं प्रपद्यते ।

Then the eyes of the students (undergoing the course of initiation) should be covered with pieces of white cloth empowered by *mantra* so that their attention which is directed exclusively to Śiva may not get diverted to anything else. This is to be followed by filling the hollow of their folded palms with pearls, gems and flowers and leading them by the teacher to the spot kept prepared for it to empty their palms followed by their refilling the same. Then the cloth covering their eyes is removed so that they may look all around under the supposition that they have become fully impressed with Śiva-hood and hence deserve to look all around them as nothing but Him. Seeing all as such all at once under the effect of the *mantra* and getting exhilarated by the experience the disciple becomes filled with the sense of his oneness with Him. (448-452a)

यथा हि रक्तहृदयस्तांस्तान्कान्तागुणान्स्वयम् ।।४५२।।
पश्यत्येवं शक्तिपातसंस्कृतो मन्त्रसन्निधिम् ।
चक्षुरादीन्द्रियाणां हि सहकारिणि तादृशे ।।४५३।।
सत्यत्यन्तमदृष्टे प्रागपि जायेत योग्यता ।

As a lover visualises all the beauties and virtues of his beloved (even in total absence of her), even so having had the psychic force descended on him, the disciple visualises under the empowerment of *mantras* something unique. Having been empowered with such capabilities as seeing, etc. what he comes to see is what has never come in the range of his perception. (452b-454a)

कृतप्रज्ञा हि विन्यस्तमन्त्रं देहं जलं स्थलम् ।।४५४।।
प्रतिमादि च पश्यन्तो विदुः सान्निध्यसन्निधी।

Those who have become cultivated in their insight see whether a particular *mantra* on a particular body, water, place, statue, etc. has been applied or not. (454b-455a)

न्यस्तमन्त्रांशुसुभगात्किंचिद्भूतादिमुद्रिताः ।।४५५।।
त्रस्यन्तीवेति तत्तच्चिदक्षैस्तत्सहकारिभिः ।

There are certain persons who by means of the privilege of having got invested in them the rays of *mantras* enforced by certain unseen agencies and in association with the sensory forces coordinate to them make people get somewhat amazed. (455b-456a)

ततः स दक्षिणे हस्ते दीप्तं सर्वाध्वपूरितम् ।।४५६।।
मन्त्रचक्रं यजेद्वामपाणिना पाशदाहकम् ।
तं शिष्यस्य करं मूर्ध्नि देहन्यस्ताध्वसंततेः ।।४५७।।
न्यस्येत्क्रमेण सर्वाङ्गं तेनैवास्य च संस्पृशेत् ।

Then the teacher should transfer the circle of *mantras* to his right hand invested with the force of all paths leading upward and making him to offer it to fire as libation by means of his left hand with the will to burn the trap binding the disciple. After this, that hand should be moved all over his body beginning from head downwards with the will to transfer to him the same force leading to Śiva-hood. (456b-458a)

उक्तं दीक्षोत्तरे चैतज्ज्वालासंपातशोभिना ।।४५८।।
दत्तेन शिवहस्तेन समयी स विधीयते ।
सायुज्यमीश्वरे तत्त्वे जीवतोऽधीतियोग्यता ।।४५९।।

It has been observed in the *Svacchanda Tantra* in its *Dīkṣottara Vidhāna* that by virtue of this act of transference of the force in the form of a flame by the hand of the teacher amounting to that of Lord Śiva Himself, the student becomes perfect in the *samayācāra* (*samayī*), attains proximity to Īśvara besides inclination to study till he lives. (458b-459)

श्रीदेव्यायामले तूक्तमष्टारान्तस्त्रिशूलके ।
चक्रे भैरवसन्नाभावघोराद्यष्टकारके ।।४६०।।
बाह्यापरे परानेमौ भ्राम्यन्मध्यशूलपरापरे ।
ज्वालाकुलेऽरुणे भ्राम्यन्मातृप्रणवभीषणे ।।४६१।।

It has been stated in the *Devī Yāmala Tantra* in regard to the circle containing eight spokes with a trident in the centre presided over by Bhairava and Forces named Aghora, etc. and by Forces known as Aparā and Parā in the interior ring and the exterior respectively, moving in circular motion. The entire circle is resplendent with the luminosity like that of fire and is moving around the primeval sound known as *mātṛ-praṇava* (sounding as *pheṅ*). (460-461)

NOTE:

Eight forces are Aghora, Paramaghora, Ghorarūpa, Bhīma, Bhīṣaṇa, Vaman and Pibana.

चिन्तिते तु बहिर्हस्ते संदृष्टे समयी भवेत् ।
पाशस्तोभाद्यस्तु सद्य उच्चिक्रमिषुरस्य तम् ।।४६२।।
प्राणैर्वियोजकं मूर्ध्नि क्षिपेत्संपूज्य तद्बहिः।
अनेन शिवहस्तेन समयी भवति स्फुटम् ।।४६३।।

By thinking of such a hand of the teacher as also followed by seeing closely, the student becomes perfect in *samayācāra* and may get rid of the trap immediately if he likes. This hand is capable of delivering him from the bond of life if worshipped and touched by it on the head and elevate him to the status of *samayī*. (462-463)

तस्यैव भाविविधिवत्तत्त्वपाशवियोजने।
पुत्रकत्वं स च परे तत्त्वे योज्यस्तु दैशिकैः ।।४६४।।

Having attained the status of the *samayī*, the disciple gets authorised to redeem his students subsequently and make them free from the trap of *māyā*. Now he comes to deserve the sonship of his teacher and get authorised to attain oneness with the Supreme Being and serve as a guide to the path of Śaivism. (464)

स एव मन्त्रजातिज्ञो जपहोमादितत्त्ववित् ।
निर्वाणकलशेनादौ तत ईश्वरसंज्ञिना ।।४६५।।
अभिहषक्तः साधकः स्याद्भोगान्तेऽस्य परे लयः ।

He becomes knower of the secret of *mantra* as well as that of muttering of *mantras*, offering of oblation to the fire (of consciousness), etc. essentially. Now, he should be bathed with the water contained in the jar known as Īśvara symbolising attainment of the state of liberation. Being thus bathed, he is supposed to get merged into the Supreme Being after full enjoyment of life in the world. (465-466a)

एतैर्गुणैः समायुक्तो दीक्षितः शिवशासने ॥४६६॥
चतुष्पात्संहिताभिज्ञस्तन्त्राष्टादशतत्परः ।
दशतन्त्रातिमार्गज्ञ आचार्यः स विधीयते ॥४६७॥

On account of being endowed with these qualities as well as having been initiated under the discipline of Śaivism, the aspirant comes to be regarded as a knower of the scripture of the discipline in all its four branches, conversant with the ten disciplines of eighteen schools of *Tantra*, besides also having become a full-fledged teacher (*ācārya*) of those paths which lead to liberation. (466b-467)

पृथिवीमादितः कृत्वा निर्वाणान्तेऽस्य योजनाम् ।
अभिषेकविधौ कुर्यादाचार्यस्य गुरूत्तमः ॥४६८॥

In the ceremony of bath of such an aspirant, provision should be made by the teacher of best quality that he may be authorised to initiate students for attainment of objectives beginning from the earth up to the state of liberation. (468)

एतैर्वाक्यैरिदं चोक्तं समयी राजपुत्रवत्।
सर्वत्रैवाधिकारी स्यात्पुत्रकादिपदत्रये ॥४६९॥

These statements suggest that the aspirant qualified as *samayī*, is like a prince authorised to be regarded as worthy of occupying all three statuses, namely, sonship (of the teacher), *ācārya*-hood (of the discipline) and *samayī* or *daiśika* (guide). (469)

पुत्रको दैशिकत्वे तु तुल्ययोजनिको भवेत् ।
अधिकारी स न पुनः साधने भिन्नयोजने ॥४७०॥

The son and the Guide are almost equal in their ranks differing, however, in the range of their rights to initiate students. (470)

एतत् तन्त्रे समय्यादिक्रमादाप्तोत्तरक्रियः ।
आचार्यो न पुनर्बौद्धवैष्णवादिः कदाचन ॥४७१॥

It is only the son of the teacher who has attained the status of *ācārya* by virtue of traversing along that of *samayī*, etc. can initiate students however not those who have come to this fold of Śaivism via desertion of Buddhism, Vaiṣṇavism, etc. (471)

एवं प्रसङ्गान्निर्णीतं प्रकृतं तु निरूप्यते ।
शिवहस्तविधिं कृत्वा तेन संप्लुष्टपाशकम्।।४७२।।
शिष्यं विधाय विश्रान्तिपर्यन्तं ध्यानयोगतः।
ततः कुम्भेऽस्त्रकलशे वह्नौ स्वात्मनि तं शिशुम् ।।४७३।।
प्रणामं कारयेत्पश्चाद्भूतमातृबलिं क्षिपेत् ।

This problem has been dealt with only incidentally. Now is being returned to the original theme. Having dealt with the rite relating to Śiva's hand and getting the student freed of the trap and making him to rest in meditation, the teacher should ask him to pay obeisance to the jar, water-pot related to the weapon, fire and himself besides making him drop seeds in the name of the beings and mothers. (472-474a)

ततः शंकरमभ्यर्च्य शय्यामस्त्राभिमन्त्रिताम् ।।४७४।।
कृत्वास्यां शिष्यमारोप्य न्यस्तमन्त्रं विधाय च ।
शिष्यहृच्चक्रविश्रान्तिं कृत्वा तद्द्वादशान्तगः ।।४७५।।
भवेत्क्षीणकलाजालः स्वरद्वादशकोदयात् ।
ततः प्रवेशप्रचितकलाषोडशकोज्ज्वलः ।।४७६।।
संपूर्णस्वात्मचिच्चन्द्रो विश्राम्येद्धृदये शिशोः ।
स्वयं व्युत्थानपर्यन्तं द्वादशान्तं ततो व्रजेत् ।।४७७।।
पुनर्विशेच्च हृच्चक्रमित्थं निद्राविधिक्रमः ।

This is to be followed by worship of Śiva. Then the student needs to be placed on the bed sanctified by the *mantra* dedicated to the weapon. He should also be sanctified by the *mantra* and made to rest in his *hṛt cakra* and via that rise in his breath as well as consciousness up to the psychic principles numbering twelve so that he might have got rid of the *kalās* on account of having transcended the vowels numbering twelve. As a consequence of his coming to get filled with

all the sixteen fractions (*kalā*) the student would become fulfilled in his Self like the orb of the full moon. The teacher himself also should stage going up and down up to the twelve psychic principles until he comes to find rest in the consciousness corresponding to that state of being. (474b-478a)

NOTE:

hṛt cakra is the lower part of *anāhata cakra*, also known as *ānanda kanda*. It is depicted as stainless and subtle. This *cakra* faces downwards and is seated just beneath the 12-petalled *anāhata cakra*. It is described as a beautiful lotus, red as the rising sun and the petals golden or white.

आयातनिद्रःशिष्योऽसौ निर्मलौ शशिभास्करौ ।।४७८।।
हृच्चक्रे पतिसंधत्ते बलात्पूर्णकृशात्मकौ ।

On the student's entry into the psychic sleep (*āyāta nidrā* or *yoga nidrā*) his breathing-in as well as breathing-out (*prāṇa* and *apāna*) representing the sun and the moon respectively would become so completely attenuated as to remain confined only within the central being of his Self. (478b-479a)

हठनिर्मलचन्द्रार्कप्रकाशः सत्यमीक्षते ।।४७९।।
स्वप्नं भाविशुभान्यत्वस्फुटीभावनकोविदम् ।

By the force of attenuation of the in-breathing and out-breathing (*prāṇa* and *apāna*) consciousness of the student representing their luminosity becomes clear so that now he becomes enabled to see the truth while his state of dream becomes capable of reflecting both auspicious and inauspicious events in his future. (479b-480a)

उक्तं च पूर्णां च कृशां ध्यात्वा द्वादशगोचरे ।।४८०।।
प्रविश्य हृदये ध्यायेत्सुप्तः स्वाच्छन्द्यमाप्नुयात् ।

It has been observed (in texts) that having access to the end of the twelve psychic principles through entry into the centre of one's being and by means of meditation in the state of completely attenuated course of breath the aspirant is likely to attain the same form of autonomy (as is natural to Śiva). (480b-481a)

आयातनिद्रे च शिशौ गुरुरभ्यर्च्य शङ्करम् ॥४८१॥
चरुं भुञ्जीत ससखा ततोऽद्याद्दन्तधावनम् ।
स्वप्याच्च मन्त्ररश्मीद्धहृच्चक्रार्पिमानसः ॥४८२॥

On the student having gone to sleep, the teacher should worship Śiva followed by taking rice in the company of friends and then cleanse his teeth and go to sleep with his inner being submitted to the radiance of the rays of consciousness emerging from within. (481b-482)

प्रातर्गुरुः कृताशेषनित्योभ्यर्चितशंकरः।
शिष्यात्मनोः स्वप्नदृष्टावर्थौ वित्ते बलाबलात् ॥४८३॥

Having got up from sleep in the morning, the teacher, following the necessary duties of the morning, should worship Śiva and compare his dreams with those of the student seeking to understand their verity and validity. (483)

स्वदृष्टं बलवन्नान्यत्संबोधोद्रेकयोगतः ।
बोधसाम्ये पुनः स्वप्नसाम्यं स्याग्दुरुशिष्ययोः ॥४८४॥

The teacher needs to examine whether his dreams were more forceful or those seen by the student. This examination should be conducted in the light of the consciousness of the waking state. If dreams of both of them come to be found as of equal value, that would be indicative of parity in their states of consciousness. (484)

देवाग्निगुरुतत्पूजाकारणोपस्करादिकम् ।
हृद्या स्त्री मद्यपानं चाप्याममांसस्य भक्षणम् ॥४८५॥
रक्तपानं शिरश्छेदो रक्तविण्मूत्रलेपनम्।
पर्वताश्वगजप्रायहृद्ययुग्याधिरोहणम् ॥४८६॥
यत्प्रीत्यै स्यादपि प्रायस्तत्तच्छुभमुदाहृतम् ।
तं ख्यापयेत्तुष्टिवृद्ध्यै ह्लादो हि परमं फलम् ॥४८७॥
अतोऽन्यदशुभं तत्र होमोऽष्टशतकोऽस्त्रतः ।
अशुभं नाशुभमिति शिष्येभ्यो कथयेग्दुरुः ॥४८८॥

Dreamy figures and events like gods, fire, teacher, his worship, cause and articles of worship, beautiful lady, taking of wine, eating of raw flesh, drinking of blood, cutting of head, besmearing of blood, excreta and urine, ascension on mountain, riding on vehicles drawn by animals of one's liking such as horse, elephant, etc. and indeed whatever image may be to the dreamer's liking, all these are considered as auspicious. All this should be made known to the student for the sake of his satisfaction, as delight is the supreme end of life (as well as experience including dream). If there be any kind of apprehension about the inauspiciousness of any dream, the student should be asked to perform the rite of offering to fire one hundred and eight times with the recitation of the *mantra* dedicated to weapon and console the student that really there is nothing like the auspicious and the inauspicious. (485-488)

रूढां हि शङ्कां विच्छेत्तुं यत्नः संघटते महान् ।
येषां तु शङ्काविलयस्तेषां स्वप्नवशोत्थितम् ॥४८९॥
शुभाशुभं न किंचित्स्यात् स्युश्चेत्थं चित्रतावशात् ।
स्फुटं नश्यति सत्त्वात्मा राजसो लिङ्गमात्रतः ॥४९०॥
न किंचित्तामसस्तस्य सुखदुःखाच्छुभाशुभम् ।

Elimination of any doubt which has become deeply rooted in anyone's mind requires special effort. Those who have got rid of doubt, for them, doubts born of dream, matter little be they auspicious or inauspicious. As regards the peculiarity of the experiences of dream, (on account of its dependence on the nature of the dreamer) while one of the transparent nature sees through it clearly reflecting the actuality, the same of the nature of instability perceives the fact just indicatively and if he be of morbid nature, he does not see anything through it except for suffering the consequence be it pleasant or unpleasant. (489-491a)

नन्वत्र तामसो नाम कथं योग्यो विधौ भवेत् ॥४९१॥
मैव मा विग्रहं कश्चित्क्वचित्कस्यापि वै गुणः ।
सर्वसात्त्विकचेष्टोऽपि भोजने यदि तामसः ॥४९२॥
किं ततः सोऽधमः किंवाप्युत्कृष्टस्तद्विपर्ययः ।
आयातशक्तिपातोऽपि दीक्षितोऽपि गुणस्थितेः ॥४९३॥
विचित्रात्मा भवेदेव मुख्ये त्वर्थे समाहितः ।

Now, the question arises in regard to the propriety of initiation of him who is of morbid nature. In response to this query, the fact is that anyone's body in itself does never and nowhere prove exclusive in this regard. In spite of being transparent in all other matters, if anyone displays morbidity with respect to eating, would he be considered as the worst or the best otherwise? In spite of getting initiated and even having been imbued with the descent of the force, he cannot but act peculiarly in keeping with the dominance of anyone of the three attributes though having been established in the main purpose of initiation. (491b-494a)

ततो गुरुः शिशोर्मन्त्रपूर्वकं देवतार्चनम् ॥४९४॥
देशयेत्स च तत्कुर्यात्संस्कुर्यात्तं ततो गुरुः ।
हृदादिचक्रषट्कस्थान्ब्रह्मादीन् षट् समाहितः ॥४९५॥
स्पृशेच्छिशोः प्राणवृत्त्या प्रत्येकं चाष्ट संस्क्रियाः ।
हृदयादिद्विषट्कान्तं बोधस्पर्शपवित्रितः ॥४९६॥

Therefore, the teacher should make the student get engaged in the worship of the deities and the latter do accordingly followed by the teacher's stimulation of the six *cakras* meditatively beginning from the heart (namely, heart, throat, palate, middle of the eye-brows, forehead and the sagittal suture). He should stimulate the *cakras* by touching these points eight times each in accordance with the movement of the subject's breath beginning from the heart up to the end of the twelve psychic principles (*dvādaśānta*). Having undergone this procedure, the student becomes sanctified. (494b-496)

आहारबीजभावादिदोषध्वंसाद्भवेद्द्विजः।
वसुवेदाख्यसंस्कारपूर्ण इत्थं द्विजः स्थितः ॥४९७॥

Anyone can attain the status of a *dvija* (twice-born) through elimination of the fault relating to food, seed and the state of being (*bhāva*), etc. of himself and cultivation of forty-eight *saṁskāras* necessary for it. (497)

गर्भाधानं पुंसवनं सीमन्तो जातकर्म च ।
नाम निष्क्रामणं चान्नप्राशश्चूडा तथाष्टमी ॥४९८॥
व्रतबन्धैष्टिके मौञ्जीभौतिके सौमिकं क्रमात् ।

गोदानमिति वेदेन्दुसंस्क्रिया ब्रह्मचर्चत: ।।४९९।।
प्रत्युद्वाह: पञ्चदश: सप्त पाकमखास्त्वत: ।
अष्टका: पार्वणी श्राद्धं श्रावण्याग्रायणीद्वयम् ।।५००।।
चैत्री चाश्वयुजी पश्चात् सप्तैव तु हविर्मखा: ।
आधेयमग्निहोत्रं च पौर्णमास: सदर्शक: ।।५०१।।

Impregnation, *puṁsvana*, *sīmanta*, *jātakarma*, giving a name, *niṣkrāmaṇa*, first feeding of cooked rice or solid food, removal of hair, *vrata-bandha*, *aiṣṭika*, *maujī-bandhana*, *bhautika*, *saumika*, *godāna*, these fourteen *saṁskāras* are necessary during the state of *brahmacarya*. Fifteenth is the *saṁskāra* of marriage. After it, seven are the *saṁskāras* relating to *pāka-yajña* which are *aṣṭaka śrāddha*, *pārvaṇa* and *śrāvaṇī śrāddha*, *āgrāyaṇis*, *caitrī* and *āśvayujī*. To all these are to be added monthly sacrifice on full-moon days and on the days of first appearance of the moon. (498-501)

चातुर्मास्यं पशूद्बन्ध: सौत्रामण्या सह त्वमी ।
अग्निष्टोमोऽतिपूर्वोऽथसोक्थ्य: षोडशिवाजपौ ।।५०२।।
आप्तोर्यामातिरात्रौ च सप्तैता: सोमसंस्थिता:।
हिरण्यपादादिमख: सहस्रेण समावृत: ।।५०३।।

Along with the 'four-monthly', *paśubandha* and *Sautrāmaṇi*, *agniṣṭoma*, *atyagniṣṭoma*, *ukthya*, *ṣoḍaśikā*, *vājapeya*, *atirātra*, and *āptoyāma*, these seven *saṁskāras* are dedicated to Soma. There are ten sacrifices associated with gold. These sacrifices are performed with offerings to fire one thousand times. (502-503)

अष्टत्रिंशस्त्वश्वमेधो गार्हस्थ्यमियता भवेत् ।
वानस्थ्यपारिव्राज्ये च चत्वारिंशदमी मता: ।।५०४।।

Being added to these thirty-seven *saṁskāras* that of *aśvamedha* makes it reach the thirty-eighth which all are related to the state of the family life (*gārhasthya*) of the individual; while addition of *vānaprasthya* and *samnyāsa* to it makes the number total to forty. (504)

दया क्षमानसूया च शुद्धि: सत्कृतिमङ्गले ।
अकार्पण्यास्पृहे चात्मगुणाष्टकमिदं स्मृतम् ।।५०५।।

Compassion, forgiveness, non-enviousness, purity, respect, well-wishing, generosity and desirelessness, these eight are considered as virtues concerned with the Self. (505)

मेखला दण्डमजिनत्र्यायुषे वह्न्युपासनम् ।
संध्या भिक्षेति संस्काराः सप्त सप्त व्रतानि च ॥५०६॥

Cladding oneself with a rope made of *kuśa* grass, carrying a stick, wearing a deer-skin, marking the forehead with ash in three parallel lines, worshipping of fire, performance of worship on the meeting points of day and night, begging of alms, these seven *saṁskāras* are known as seven *vratas* (vows). (506)

भौतेशपाशुपत्ये द्वे गाणेशं गाणपत्यकम् ।
उन्मत्तकासिधाराख्यघृतेशानि चतुर्दशः ॥५०७॥
एते तु व्रतबन्धस्य संस्कारा अङ्गिनः स्मृताः ।
पारिव्राज्यस्य गर्भे स्यादन्त्येष्टिरिति संस्कृतः ॥५०८॥
द्विजो भवेत्ततो योग्यो रुद्रांशापादनाय सः ।
एतान्प्राणक्रमेणैव संस्कारान्योजयेद्गुरुः ॥५०९॥

Along with these seven vows there are seven minor ones such as those related to *Bhūteśa*, *Paśupati*, *Gaṇeṣa*, *Gaṇpati*, *Unmattaka*, *Asidhāra* and *Dhṛteṣa* which raise it to fourteen. These *saṁskāras* are necessarily to be performed for those who have taken the vow of living as *parivrājakas*, mendicants, whose *saṁskāra* following death is observed in a different way. The *dvija* who has undergone these *saṁskāras* becomes worthy of performing rites as an ingredient of Rudra. The teacher needs to help the pupil in the performance of these rites in keeping with the movement of the *prāṇas*. (507-509)

अथवाहुतियोगेन तिलाद्यैर्मन्त्रपूर्वकैः ।
प्रणवो हृदयं नाम शोधयाम्यग्निवल्लभा ॥५१०॥
एवं क्रमेण मूर्धाद्यैरङ्गरेतत्पुनः पुनः ।

Alternatively, the teacher needs to accomplish the task of sanctification of the student by means of offering *tila*, sesame seeds, etc. to fire beginning with the *mantra* – *Om hṛdayaṁ śodhayāmi namaḥ svahā* and touching the heart of

the student at the first instance. The same process should be adopted in the sanctification of other parts of the body also such as the throat, palate, mid-point of the eye-brows and the forehead offering five oblations in case of each one of the points in the body. (510-511a)

यतश्चिद्धर्म एवासौ शान्त्याद्यात्मा द्विजन्मता ॥५११॥
तेन रुद्रतया संवित्तत्क्रमेणैव जायते ।

As aspects of the psychic being such as withdrawal, settlement, wisdom, peacefulness and transcendence to peace are attributes of consciousness qualifying the state of the twice-born, agitation of them and assumption of the state of Rudra amount to aggravation of consciousness itself. (511b-512a)

यथा हेमादिधातूनां पाके क्रमवशाद्भवेत् ॥५१२॥
रजतादि तथा संवित्संस्कारे द्विजतान्तरे ।

As gold and other metals happen to assume the hue other than their own on being heated in fire, such as those of silver, etc., even so having been subjected to the process of sanctification, the student attains the status of the twice-born leaving his earlier status behind. (512b-513a)

योनिर्न कारणं तत्र शान्तात्मा द्विज उच्यते ॥५१३॥
मुनिना मोक्षधर्मादावेतच्च प्रविवेचितम्
मुकुटादिषु शास्त्रेषु देवेनापि निरूपितम् ॥५१४॥

On this point, discounting the source of one's birth, it is the peacefulness of his temperament on account of which he comes to be known as the twice-born. This has been decided by sage *Vyāsa* in the beginning of the *Mokṣadharma Parva* of the Mahābhārata. The same thing has been confirmed by Lord Śiva in texts like *Mukuṭa Śāstra*. (513b-514)

संविदो देहसंभेदात्सदृशात्सदृशोदयात् ।
भूमाभिप्रायतः स्मार्ते द्विजन्मा द्विजयोः सुतः ॥५१५॥

It is due to association of consciousness as embodied in the parents, that the child is born similar to them and on account of the similarity of the kinship

between the cause as the twice-born, its effect, the child, too, comes to be known as the twice-born. (515)

अन्त्यजातीयधीवादिजननीजन्मलाभतः ।
उत्कृष्टचित्ता ऋषयः किं ब्राह्मण्येन भाजनम् ।।५१६।।

On account of seers of the highest kind of consciousness like Kṛṣṇa Dvaipāyana Vyāsa having been born of a woman of such a low caste as a fisher-woman that the caste of the parents is not the real determinant of Brāhmaṇa-hood. (516)

अत एवार्थसत्तत्त्वदेशिन्यस्मिन्न दिश्यते ।
रहस्यशास्त्रे जात्यादिसमाचारो हि शाम्भवे ।।५१७।।

This is why in this tradition of Śaivism, based as it is on the reality of consciousness and hence is also known as of secret nature, there is no place for distinction based on caste, etc. (517)

पाशवानि तु शास्त्राणि वामशक्त्यात्मकान्यलम् ।
सृष्ट्यादिसिद्धये शंभोः शङ्कातत्फलक्लृप्तये ।।५१८।।

Śāstras (like *Smṛtis*, etc.) are concerned with the objective of the ordinary human life motivated by ideals of the forces of leftist nature depending on discrimination of caste, etc. in the ordinary course of social life where such discriminations are relevant in the determination of action and its consequences. (518)

आपादितद्विजत्वस्य द्वादशान्ते निजैक्यतः।
स्पर्शमात्रान्न विश्रान्त्या झटित्येवावरोहतः ।।५१९।।
रुद्रांशापादनं येन समयी संस्कृतो भवेत्।

In this tradition the student attains the status of a twice-born by virtue of his ascension to the state of the end of the twelve psychic principles and his guarantee of oneness with Śiva by being just touched by the hand of the teacher and immediate descent of the force on him without having to wait for his resting in it. On account of descent of the force on him, he realises his essential inherence in Rudra while because of having received the culture of Śivahood, he becomes *samayī*, established in *samayācāra*. (519-520a)

अधीतौ श्रवणे नित्यं पूजायां गुरुसेवने ।।५२०।।
समय्यधिकृतोन्यत्र गुरुणा विभुमर्चयेत् ।
तमापादितरुद्रांशं समयान् श्रावयेद्गुरुः ।।५२१।।
अष्टाष्टकात्मकान्देव्यायामलादौ निरूपितान्।
अवादोऽकरणं गूढिः पूजा तर्पणभावने ।।५२२।।
हननं मोहनं चेति समयाष्टकमष्टधा ।
स्वभावं मन्त्रतन्त्राणां समयाचारमेलकम् ।।५२३।।
असत्प्रलापं परुषमनृतं नाष्टधा वदेत्।
अफलं चेष्टितं हिंसां परदाराभिमर्शनम् ।।५२४।।
गर्वं दम्भं भूतविषव्याधितन्त्रं न चाचरेत्।
स्वं मन्त्रमक्षसूत्रं च विद्यां ज्ञानस्वरूपकम् ।।५२५।।
समाचारान्गुणान्क्लेशान्सिद्धिलिङ्गानि गूहयेत्।
गुरुं शास्त्रं देववह्नी ज्ञानवृद्धांस्त्रियो व्रतम् ।।५२६।।
गुरुवर्गं यथाशक्त्या पूजयेदष्टकं त्विदम् ।
दीनान्क्लिष्टान्पितॄन्क्षेत्रपालान्प्राणिगणान्खगान् ।।५२७।।
श्माशानिकं भूतगणं देहदेवीश्च तर्पयेत् ।
शिवं शक्तिं तथात्मानं मुद्रां मन्त्रस्वरूपकम् ।।५२८।।
संसारभुक्तिमुक्तीश्च गुरुवक्त्रात्तु भावयेत्।
रागं द्वेषमसूयां च संकोचेर्ष्याभिमानिताः ।।५२९।।
समयप्रतिभेत्तॄंस्तदनाचारांश्च घातयेत् ।
पशुमार्गस्थितान्क्रूरान्द्वेषिणः पिशुनाज्जडान् ।।५३०।।
राज्ञश्चानुचरान्पापान्विघ्नकर्तॄंश्च मोहयेत् ।
शाकिन्यः पूजनीयांश्च ताश्चेत्थं श्रीगमोदिताः।।५३१।।
साहसं द्विगुणं यासां कामश्चैव चतुर्गुणः।
लोभश्चाष्टगुणस्तासां शङ्क्यं शाकिन्य इत्यलम् ।।५३२।।

Since he has realised his essential inherence in Rudra, teacher needs to communicate to him the principles to be observed by him now as a *samayī.* These are sixty-four as are recounted in the *Deviyāmala Tantra*. These are

avoidance of entering into controversies, avoidance of doing anything which is avoidable, keeping secret, doing worship, satiation of deities, broadening the outlook, self-control, and trying to be pleasant. This is the first group of eight principles. To avoid falsehood, harshness, untruth of all kinds, useless effort, violence, contact with anyone else's wife, pride, false assumption, misuse of alcohol or spirit, poison and disease on anyone, misuse of *mantra,* rosary or any special knowledge on anyone. He should keep secret news, qualities, troubles, indications to his accomplishments. He should worship the teacher, the *Śāstra*, the deity, the fire, wise persons, respect women and observe vows. He should worship teachers as much as possible. This is another group of eight obligations the *samayī* is required to observe. He should help destitutes, those in trouble, show respect to parents, guards of the area, living beings, birds, beings of the cremation ground, spirits, and satiate the presiding deities of the senses, worship Śiva, Śakti and Self maintaining proper posture and using proper *mantras*. He should contemplate on ideas received from the teacher concerning the nature of the world, enjoyment of life and liberation. He needs to avoid attachment, enmity, envy, narrowness, jealousy, egotism, breaking of promise and misconduct. As regards those who behave as animals, who are cruel, envious, double-dealers, foolish, dishonest kings and their dishonest officials who are obstructive and engaged in misconduct, all these need to be brought to the right path through mesmerism. As per the *Śrīgama Śāstra*, those ladies should be honoured who are daring twice than the ordinary ones in courage, four times in will-power and eight times in possessiveness and hence are known as *Śākinis* (powerful). (521b-532)

कुलाम्नायस्थिता वीरद्रव्यवाह्यास्तु ये न तैः।
पशुभिः सह वस्तव्यमिति श्रीमाधवे कुले ॥५३३॥

It has been mentioned in the *Mādhava Śāstra* that those who are against acceptance of eatables known as *vīra* are not worthy of living with since they are entrapped. (533)

देवताचक्रगुर्वग्निशास्त्रं साम्यात्सदार्चयेत् ।
अनिवेदितमेतेभ्यो न किंचिदपि भक्षयेत् ॥५३४॥

Circle of deities, the teacher, fire and *Śāstra* should always be worshipped and should never eat anything without dedicating it to these agencies. (534)

एतद्द्रव्यं नापहरेद्गुरुवर्गं प्रपूजयेत् ।
स च तद्भ्रातृ-भार्यातुक्प्रायो विद्याकृतो भवेत् ।।५३५।।

Objects belonging to the teacher, his brothers, his wife, and son should never be taken away. Rather all those who are related to the teacher deserve worship as they may prove useful in the acquisition of knowledge. (535)

न योनिसंबन्धकृतो लौकिकः स पशुर्यतः ।
तस्याभिष्वङ्गभूमिस्तु गुर्वाराधनसिद्धये ।।५३६।।
अर्च्यो च स्वमहिम्ना तु तद्वर्गो गुरुवत्पुनः ।
गुरोर्निन्दां न कुर्वीत तस्यै हेतुं न चाचरेत् ।।५३७।।
न च तांश्शृणुयान्नैनं कोपयेन्नाग्रतोऽस्य च।
विनाज्ञया प्रकुर्वीत किंचित्तत्सेवनादृते ।।५३८।।
लौकिकालौकिकं कृत्यं क्रोधं क्रीडां तपो जपम् ।
गुरूपभुक्तं यत्किंचिच्छय्यावस्त्रासनादिकम् ।।५३९।।
नोपभुञ्जीत तत्पद्भ्यां न स्पृशेत्किंतु वन्दयेत् ।

Anyone having blood-relationship with the teacher does not deserve the same status as one who is related to him in learning as his relationship with the teacher is worldly on account of his being entrapped. The objective of worship of them is simply to please the teacher. They are to be worshipped not on their own account like the teacher himself. The teacher should never be condemned nor should act as the cause of his condemnation nor should listen to his condemnation by anyone else. The student should not do anything which may make the teacher angry to him. He should not do anything without the teacher's permission except for service to him, no matter the task be worldly or other worldly, related to anger, sport, *tapas* or muttering of *mantras*. Anything of the use of the teacher, no matter be it bed, cloth, seat, etc. should not be brought into use by the student himself nor should he touch it by feet instead of paying respect to it. (536-540a)

श्रीमत्त्रैशिरसेऽप्युक्तं कृच्छ्रचान्द्रायणादिभिः ।।५४०।।
अरण्ये काष्ठवत्तिष्ठेदसिधाराव्रतोऽपि सन्।
नियमस्थो यमस्थोऽपि तत्पदं नाश्नुते परम् ।।५४१।।

It has been observed in the *Traiśiras Śāstra* also that no matter observing howsoever severe vows such as feeding/fasting oneself in accordance with the appearance of the moon during the dark and bright fortnights (*cāndrāyaṇa vrata*), staying in the forest like a log of dry wood, walking on the edge of a sword, observing of such codes of conduct as *yama* and *niyama*, one cannot attain that state of enlightenment (which the teacher enjoys). (540b-541)

गुर्वाराधनसक्तस्तु मनसा कर्मणा गिरा ।
प्राप्नोति गुरुतस्तुष्टात् पूर्णं श्रेयो महाद्भुतम् ।।५४२।।

The student who accords respect to the teacher with mind, action, and word, attains great glory from the teacher who becomes satisfied with these acts of him. (542)

हिमपातैर्यथा भूमिश्छादिता सा समन्ततः ।
मारुतश्लेषसंयोगादश्मवत्तिष्ठते सदा ।।५४३।।
यमादौ निश्चले तद्वद्भाव एकस्तु गृह्यते ।
गुरोस्त्वाराधितात्पूर्णं प्रसरज्ज्ञानमाप्यते ।।५४४।।

As the earth gets covered by snow and the air becomes stand still like a stone due to cold, even so on being fully established in the practice of *yama* and *niyama*, the student devoted to the service of the teacher attains complete knowledge from him. (543-544)

सर्वतोऽवस्थितं चित्त्वं ज्ञेयस्थं यस्य तत्कथा ।
सद्य एव नयेदूर्ध्वं तस्मादाराधयेद् गुरुम् ।।५४५।।

Curvature of consciousness is as pervasive as is the consciousness itself. As the teacher is capable of raising the student's awareness to that level of coincidence between the object and the means of knowledge, therefore, he deserves worship. (545)

श्रीसारेऽप्यस्य संभाषात्पातकं नश्यति क्षणात् ।
तस्मात्परीक्ष्य यत्नेन शास्त्रोक्त्या ज्ञानलक्षणैः ।।५४६।।

शास्त्रचारेण वर्तेत तेन सङ्गं तथा कुरु ।
स्नेहाज्जातु वदेज्ज्ञानं लोभान्न ह्रियते हि सः ।।५४७।।

In the text known as *Sāra*, it has been mentioned that since conversation with the teacher results in the removal of sin at once, it is imperative on the part of the student to examine properly with the use of statements of texts which are dependable in regard to knowledge and behave accordingly with the teacher so that he may impart the true knowledge to the student out of love and does not mislead him out of greed. (546-547)

तेन तुष्टेन तृप्यन्ति देवाः पितर एव च।
उत्तीर्य नरकाद्यान्ति सद्यः शिवपुरं महत् ।।५४८।।

On the teacher being satisfied results in the satiation of the gods and Fathers who, as a result of it, having gone across the hell, attain the magnificent state of Śiva. (548)

भुङ्क्ते तिष्ठेद्यत्र गृहे व्रजेच्छिवपुरं तु सः ।
इति ज्ञात्वा सदा पित्र्ये श्राद्धे स्वं गुरुमर्चयेत् ।।५४९।।
भुञ्जीत स स्वयं चान्यानादिशेत्तत्कृते गुरुः।
यो दीक्षितस्तु श्राद्धादौ स्वतन्त्रं विधिमाचरेत् ।।५५०।।

Even the householder of the house in which the teacher might have stayed and taken food may be destined to go to the abode of Śiva. Having understood this significance of it, one needs to worship the teacher always in course of offering of libation in the memory of one's Fathers. The teacher should take food first of all and allow others to take food after him. The initiate needs to make separate arrangement for his teacher on occasions such as homage to Fathers. (549-550)

तस्य तन्निष्फलं सर्वं समयेन च लङ्घ्यते।
सैद्धान्तिकार्पितं चण्डीयोग्यं द्रव्यं विवर्जयेत् ।।५५१।।

All accomplishments of him become fruitless who even having been initiated by him transgresses the rules of initiation. He needs to avoid use of articles used in the worship of *Caṇḍī*. (551)

शाकिनीवाचकं शब्दं न कदाचित्समुच्चरेत्।
स्त्रियः पूज्या विरूपास्तु वृद्धाः शिल्पोपजीविकाः॥५५२॥
अन्त्या विकारिताङ्ग्यश्च वेश्याः स्वच्छन्दचेष्टिताः ।
तथा च श्रीगमे प्रोक्तं पूजनीयाः प्रयत्नतः ॥५५३॥

Words meaning *śākinī* (adventurous) should never be used for women. They should always be paid respect irrespective of being ugly in look, old, artisans, belonging to the lowest caste, handicapped, prostitutes and engaged in waywardly behaviour. The *Śrīgama Śāstra* also suggests us to respect them deliberately. (552-553)

निराचाराः सर्वभक्ष्या धर्माधर्मविवर्जिताः।
स्वच्छन्दगाः पलाशिन्यो लम्पटा देवता इव ॥५५४॥
वेश्याः पूज्यास्तद्गृहं च प्रयागोऽत्र यजेत्क्रमम् ।
स्त्रीषु तन्नाचरेत्किंचिद्येन ताभ्यो जुगुप्सते ॥५५५॥
अतो न नग्नास्ताः पश्येन्नचापि प्रकटस्तनीः ।
वृद्धायाः संस्थिताया वा न जुगुप्सेत मुद्रिकाम् ॥५५६॥

Those women who do not observe any rule of conduct, eat everything they get, are indiscriminate between propriety and impropriety, are wayward, meat-eaters and deceptive need to be honoured as gods. Prostitutes are respectable. Their abodes are like sacrificial homes. One should not do anything which may give rise to hatred towards them. One should not look towards them if anyone of them were happen to have been naked nor even if her breast were emergent. An old woman happening to have bent down as a ring should not be made an object of disdain. (554-556)

वैकृत्यं तत्र सौरूप्यं मेलकं न प्रकाशयेत् ।
देवमूर्तिं शून्यतनुं पूजयेत्त्रिपथादिषु ॥५५७॥

The aspirant should express himself neither about the decoration of any sacred place nor about the congregation of people. Wherever there be a sacred place on any conjunction of paths, it needs to be honoured irrespective of the fact whether there be installed any statue of any deity or not. (557)

सर्वपर्वसु सामान्यविशेषेषु विशेषतः ।
पूजा गुरोरनध्यायो मेलके लोभवर्जनम् ।।५५८।।

On all sacred occasions, be they common or special, homage should be paid to the teacher and should not conduct any study during that period on meeting him nor should do anything out of greed. (558)

न जुगुप्सेत मद्यादि वीरद्रव्यं कदाचन ।
न निन्देदथ वन्देत नित्यं तज्जोषिणस्तथा ।।५५९।।

He should never show his hatred towards wine or anything relating to the use of the heroic persons. Instead of disdaining them, he should rather be always respectful towards their users. (559)

उपदेशाय न दोषा हृदयं चेन्न विद्विषेत् ।
विजातीयविकल्पांशोत्पुंसनाय यतेत च ।।५६०।।

While giving instruction to anyone, he should not be condemnatory of anything and the same in his heart might not be allowing him to do so. If there may arise any occasion for doing so, he should rather try to be possibly appreciative in his speech. (560)

गुरोः शास्त्रस्य देवीनां नाम मन्त्रे यतस्ततः ।
अर्चातोऽन्यत्र नोच्चार्यमाहूतं तर्पयेत्ततः ।।५६१।।

Names of the teacher, *Śāstra* and goddesses should not be uttered here and there at random except for proper occasions and recitation of *mantras*. If any occasion for uttering them apart from this may arise perchance, he should satiate them for this fault. (561)

आगतस्य च मन्त्रस्य न कुर्यात्तर्पणं यदि।
हरत्यर्धशरीरं तदित्यूचे भगवान्यतः ।।५६२।।

If names of these occur in any *mantra*, etc. and satiation is not done, the fault takes away half of the result born of the performance of the rite. (562)

श्रीमदूर्मौ च देवीनां वीराणां चेष्टितं च वै।
प्रथयेन्न जुगुप्सेत वदेन्नाद्रव्यपाणिकः ।।५६३।।

According to the *Ūrmi Śāstra*, one should neither praise nor condemn the actions of either goddesses or of heroic persons and should never talk to them empty-handed. (563)

श्रीपूर्वं नाम वक्तव्यं गुरोर्द्रव्यकरेण च।
गुर्वादीनां न लङ्घ्या च छाया न तैर्थिकैः सह ।।५६४।।
जल्पं कुर्वन्स्वशास्त्रार्थं वदेन्नापि च सूचयेत् ।
नित्याद्विशेषपूजां च कुर्यान्नैमित्तिके विधौ ।। ५६५।।
ततोऽपि मध्ये वर्षस्य ततोऽपि हि पवित्रके ।
अन्यस्तमन्त्रो नासीत सेव्यं शास्त्रान्तरं च नो ।।५६६।।

If there arises any occasion to utter the name of the teacher, he should take it with the prefix of the word *Śrī* to it and having some amount of money in hand. He should not cross the shadow of such honourable persons as the teacher. While talking to fellow students, the topic of his conversation should always concern the meaning of the *Śāstra* without any kind of deploration of it, even having had to do some special worship for the sake of regular worship. This advice concerns such worship also which are done in the middle of the year and are of purificatory nature. He should not make use of *mantras* without having done their placement *vis-a-vis* the deity concerned, nor should he devote himself to the study of any *Śāstra* other than his own. (564-566)

अप्ररूढं हि विज्ञानं कम्पेतेतरभावनात् ।
गृहोपस्करणास्त्राणि देवतायागयोगतः ।।५६७।।
अर्च्यानीति न पद्भ्यां वै स्पृशेन्नापि विलङ्घयेत् ।
गुरुवर्गे गृहायाते विशेषं कंचिदाचरेत् ।।५६८।।

There is the likelihood of one's own discipline being disturbed by contemplation on another one's until he is fully established. The necessary articles of the household deserve to be respected on account of their use in the preparation of things meant for sacrifices offered to deities. They should neither be touched by

foot nor be crossed. If any respectable person happens to come to his house, he needs to make some special arrangement for him. (567-568)

दीक्षितानां न निन्दादि कुर्याद्विद्वेषपूर्वकम् ।
उपदेशाय नो दोषः स ह्यविद्वेषपूर्वकः ।।५६९।।

He should not condemn those who have got initiated out of envy. If the condemnation be meant for some sort of instruction, however, without any involvement of any sense of envy in it, there is no harm in the condemnation. (569)

न वैष्णवादिकाधःस्थदृष्टिभिः संवसेदलम् ।
सहभोजशय्याद्यैर्नैषां प्रकटयेत्स्थितिम् ।।५७०।।

He should not live together with Vaiṣṇavas and others of such lower kind of persuasions. Even in the state of taking food and sleeping together with them, he should not reveal his secret to them. (570)

उक्तं श्रीमाधवकुले शासनान्तरसंस्थितान्।
वेदोक्तिं वैष्णवोक्तिं च तैरुक्तं वर्जयेत्सदा ।।५७१।।

It has been mentioned in the text *Mādhavakula* that he should always avoid listening to Vedic and Vaiṣṇavite statements which belong to other disciplines. (571)

अकुलीनेषु संपर्कात्तत्कुलात्पतनाद्भयम् ।
एकपात्रे तस्मात्तान्परिवर्जयेत् ।।५७२।

Contact with followers of disciplines other than the *kula* may result in falling from one's own which alone has the capability of elevating him. Therefore, it is imperative to avoid their contact. (572)

प्रमादाच्च कृते सख्ये गोष्ठ्यां चक्रं तु पूजयेत् ।
श्रीमदूर्मौ च कथितमागमान्तरसेवके।। ५७३।।

If incidentally friendship with them happens to take place in transgression of the

rules of one's discipline, he needs to perform worship of the circle in the midst of the enclosure of cows. This instruction has been given in the *Ūrmi Śāstra* for pacification of the fault of associating oneself with any other discipline. (573)

गुर्वान्तररते मूढे देवद्रव्योपजीवके।
शक्तिहिंसाकरे दुष्टे संपर्कं नैव कारयेत्।। ५७४।।

One should neither have contact himself with nor be imperative in bringing to the fold of any other sect anyone who being foolish is devoted to any other teacher, lives on earnings of the worship of any other deity, and applies his force during violence. (574)

न विकल्पेन दीक्षादौ व्रजेदायतनादिकम् ।
उत्तास्थाशिथिलत्वे यन्निमित्तं नैव तच्चरेत् ।।५७५।।

He should not entertain any option in the course of initiation such as visit to his household. Whatever action be obstructive in the course of it, that needs to be abandoned. (575)

शासनस्थान्पुराजात्या न पश्येन्नाप्युदीरयेत् ।
न च व्यवहरेत्सर्वाञ्छिवाभेदेन केवलम् ।।५७६।।

He should neither see disciples of this sect from their prior viewpoint nor should address them as such or behave with them except for their oneness with Śiva. (576)

सद्विद्यैः साकमासीत ज्ञानदीप्त्यै यतेत च ।
नासंस्कृतां व्रजेत्तज्जं विफलत्वं न चानयेत् ।।५७७।।

He should remain with recipients of the true knowledge and put in effort to reach the state of enlightenment and needs to abstain himself from inclining towards the uncultured path nor should bring out the failure on that course. (577)

मेलकार्धनिशाचर्या जनवर्जं च तन्नहि ।
मांसादिदाहगन्धं च जिघ्रेद्देवीप्रियो ह्यसौ ।।५७८।।

Attendance to holy places, performance of rites at midnight should not be done all alone. He should not avoid smell of flesh, and that of the burning of corpse as these are to the liking of the Goddess. (578)

गुर्वाज्ञां पालयन्सर्वं त्यजेन्मन्त्रमयो भवेत् ।
शास्त्रपूजाजपध्यानविवेकतदुपक्रियाः ।।५७९।।
अकुर्वन्निष्फलां नैव चेष्टेत त्रिविधां क्रियाम्।
मन्त्रतन्त्रैर्न वादं च कुर्यान्नो भक्षयेद्विषम् ।।५८०।।

For the sake of abiding by the order of his teacher, he should leave everything else and be engaged in its accomplishment. Study of *Śāstras*, performance of worship and muttering of *mantras*, meditation, exercise of discretion and related undertakings should not be stopped in favour of any other option. He should not enter into controversy in regard to *mantra* and *tantra* nor should he take poison. (579-580)

समयानां विलोपे च गुरुं पृच्छेदसन्निधौ।
तद्वर्गं निजसन्तानमन्यं तस्याप्यसंनिधौ ।।५८१।।

In case of violation of any rule of the School, the way for its atonement should be enquired from the teacher and in his absence from those related to him, even of his family or of any other teacher in the absence of his family members. (581)

तेनोक्तमनुतिष्ठेच्च निर्विकल्पं प्रयत्नतः।
यतः शास्त्रादिसंबोधतन्मयीकृतमानसः ।।५८२।।

Whatever be suggested by him, needs to be abided by with effort without any option as the teacher concerned has assumed that status by virtue of contemplation on the wisdom concerned in his inner being. (582)

शिव एव गुरुर्नास्य वागसत्या विनिःसरेत् ।
शिवस्य स्वात्मसंस्कृत्यै प्रह्वीभावो गुरोः पुनः ।।५८३।।

The teacher is none but Śiva Himself. Any advice from his mouth cannot be untrue. For evolving Śiva-hood from within the student, the teacher himself is the proper source. (583)

ह्लादायेत्युभयार्थाय तत्तुष्टिः फलदा शिशोः।
गुर्वायत्तैकसिद्धिर्हि समय्यपि विबोधभाक् ।।५८४।।

Satisfaction of the teacher becomes the source of delight on both the sides as it results in fruitfulness on the side of the student also. The teacher alone is the source of accomplishment of the student. It is by means of the teacher's full help that the student becomes enlightened. (584)

तद्बोधबहुमानेन विद्याद्गुरुतमं गुरुम्।
अतः संप्राप्य विज्ञानं यो गुरौ बाह्यमानवान् ।।५८५।।
नासौ विज्ञानविश्वस्तो नासत्यं भ्रष्ट एव सः।
ज्ञानानाश्वस्तचित्तं तं वचोमात्रेण शास्त्रितम् ।।५८६।।
भक्तं च नार्चयेज्जातु हृदा विज्ञानदूषकम् ।
तादृक् च न गुरुः कार्यस्तं कृत्वापि परित्यजेत् ।।५८७।।

Owing to his honourableness, the teacher of wisdom needs to be accorded the highest position in the midst of all. Even having obtained the wisdom from him, he who pays respect to him only outwardly, is by no means dependable in regard to his learning, as really speaking, he has fallen from the state of learning the wisdom in its true spirit and therefore he should be disregarded as knower of *Śāstra* just verbally. One should never devote oneself as a disciple to any such teacher who in spite of having devotion towards the *Śāstra* apparently be defaulter of the wisdom at heart. Such a person should never be accepted as one's teacher and if incidentally he happens to be accepted, one should depart from him on being cognisant of the actuality. (585-587)

मुख्यबुद्ध्या न संपश्येद्वैष्णवादिगतान्गुरून् ।
तथा च श्रीमदूर्म्याख्ये गुरोरुक्तं विशेषणम् ।।५८८।।

The student should not accord the prime place to those of his teachers who are followers of the Schools of Vaiṣṇavism, etc. This has been stated in the text known as *Ūrmi* in course of deliberation on the best qualifications of a teacher. (588)

गुर्वाज्ञा प्राणसंदेहे नोपेक्ष्या नो विकल्प्यते ।
कौलदीक्षा कौलशास्त्रं तत्त्वज्ञानं प्रकाशितम् ।।५८९।।

Order of the teacher should not be ignored even if danger be involved to life nor should it be replaced by any option. It is the initiation to the *kula* system which is the real initiation and the *Kula Śāstra* which gives the essential knowledge. (589)

येनासौ गुरुरित्युक्तो ह्यन्ये वै नामधारिणः ।
श्रीमदानन्दशास्त्रे च तथैवोक्तं विशेषणम् ।।५९०।।

It is on this account that the teacher has been complimented as a *guru* (appropriately in this system), while in other systems teachers bear this compliment only for namesake.This has been specifically mentioned in *Śrī Ānanda Śāstra*. (590)

यस्माद्दीक्षा मन्त्रशास्त्रं तत्त्वज्ञानं स वै गुरुः ।
तिष्ठेदव्यक्तलिङ्गश्च न लिङ्गं धारयेत् क्वचित् ।।५९१।।

Guru is only he who initiates into the system, teaches the *mantra śāstra* and imparts the essential wisdom. Having received initiation, knowledge of the *Śāstra* and the wisdom from him, the student should remain rid of any visible insignia of it such as emblem of the sect. (591)

न लिङ्गिभिः समं कैश्चित्कुर्यादाचारमेलनम्।
केवलं लिङ्गिनः पाल्या न बीभत्स्या विरूपकाः ।।५९२।।

The student should not mix up with any bearers of the emblem. Only bearers of the emblem may be entertained but by no means those who are detestable and false in their appearance. (592)

श्रीमद्रात्रिकुले चोक्तं मोक्षः शङ्कापहानितः ।
अशुद्धवासनस्यैषा मोक्षवार्तापि दुर्लभा ।।५९३।।

It has been observed in the text *Rātrikula* that the state of liberation is coincident

to removal of all doubts. He, who has not got rid of his passions, does not deserve to even talk about it. (593)

न लिखेन्मन्त्रहृदयं श्रीमन्मालोदितं किल।
तदङ्गादुद्धरेन्मन्त्रं न तु लेखे विलेखयेत् ।।५९४।।

It has been observed in the *Mālā Śāstra* that one should not reveal the heart of any *mantra* in writing. The *mantra* should be redeemed of its accessories and should never be committed to writing. (594)

अतत्त्वेभिनिवेशं च न कुर्यात्पक्षपाततः ।
जातिविद्याकुलाचारदेहदेशगुणार्थजान् ।।५९५।।

Partiality should not be done in favour of untruth on anyone of the following causes, namely, caste, discipline, school, pattern of behaviour, body, country, affinity of quality and wealth. (595)

ग्रहान्ग्रहानिवाष्टौ द्राक् संत्यजेद्गह्वरर्शितान् ।
तथा श्रीनिशिचारादौ हेयत्वेनोपदर्शितान् ।।५९६।।

These are characterised in *Śāstras* such as *Gahvara* and *Niśācāra* as factors of deviation from the right path and hence are advised against their consideration (in any case of judgement). (596)

ब्राह्मणोऽहं मया वेदशास्त्रोक्तादपरं कथम् ।
अनुष्ठेयमयं जातिग्रहः परनिरोधकः ।।५९७।।
एवमन्येऽप्युदाहार्याः कुलगह्वरवर्त्मना ।

'I am Brāhmaṇa'. As such, how can I do anything different from what the Veda and Vedic *Śāstras* have provided for? This is the obstacle of caste. In this way may be elucidated other obstacles also. (597-598a)

अतत्स्वभावे ताद्रूप्यं दर्शयन्नवशेऽपि यः ।।५९८।।
स्वरूपाच्छादकः सोऽत्र ग्रहो ग्रह इवोदितः ।

The compulsion of showing oneself other than what really he is, is a mark on his real nature and hence an obstruction like the planetary impact. (598b-599a)

संवित्स्वभावे नो जातिप्रभृतिः कापि कल्पना ॥५९९॥
रूपं सा त्वस्वरूपेण तद्रूपं छादयत्यलम्।
या काचित्कल्पना संवित्तत्त्वस्याखण्डितात्मनः ॥६००॥

There is no scope for the distinction of caste, etc. in the essential nature of consciousness. Being essentially formless, whatever form it happens to be accorded to it, is only a superimposition on it. (599b-600)

संकोचकारिणी सर्वः स ग्रहस्तां परित्यजेत् ।
श्रीमदानन्दशास्त्रे च कथितं परमेष्ठिना ॥६०१॥

Any such ascription to it narrows down its scope and hence is a confiner of it and deserves to be put aside. This has been stated by the Supreme Lord Himself in *Ānanda Śāstra*. (601)

निरपेक्षः प्रभुर्वामो न शुद्ध्या तत्र कारणम् ।
देवीतृप्तिर्मखे रक्तमांसैर्नो शौचयोजनात् ॥६०२॥

Lord Śiva does not require anything for His sanctification. As regards the Goddess, She becomes satiated with blood and flesh and needs nothing for her purification. (602)

द्विजान्त्यजैः समं कार्या चर्चान्तेऽपि मरीचयः ।
अविकारकृतस्तेन विकल्पान्निरयो भवेत् ॥६०३॥

Both twice-born and those belonging to the lowest-class of the society need to be talked to on equal footing. Rays of Consciousness do not defile anything. Any option in regard to them may hurl one down to hell. (603)

सर्वदेवमयः कायः सर्वप्राणिष्विति स्फुटम्।
श्रीमद्भिर्नकुलेशाद्यैरप्येतत्सुनिरूपितम् ॥६०४॥

All bodies of all living beings are obviously inhabited by all the gods. This has very well been established by *śāstras Nakuleśa* and others of the sort. (604)

शरीरमेवायतनं नान्यदायतनं व्रजेत् ।
तीर्थमेकं स्मरेन्मन्त्रमन्यतीर्थानि वर्जयेत् ॥६०५॥

Body itself is the home requiring no home other than it to go to. Visit to sacred place is to keep remembering the *mantra* avoiding any such visit (physically). (605)

विधिमेनं सुखं ज्ञात्वा विधिजालं परित्यजेत् ।
समाधिर्निश्चयं मुक्त्वा न चान्येनोपलभ्यते ॥६०६॥

Having understood this principle of life properly, the aspirant needs to get free of the net of principles other than this. Apart from this kind of determination there is no other way to get settled in the state of *samādhi*. (606)

इति मत्वा विधानज्ञः संमोहं परिवर्जयेत्।
तन्त्रस्य हृदयं मुक्त्वा न चान्यत्परमं क्वचित् ॥६०७॥

Having contemplated on this way of life and understood it properly the knower of it should get rid of delusion. Apart from the essence of *tantra*, there is nothing which may be considered as supreme. (607)

इति मत्वा विधानज्ञो मन्त्रजालं परित्यजेत् ।
नैवेद्यं प्राशयेन्नद्यास्तच्छेषं च जले क्षिपेत् ॥६०८॥
तैर्भुक्ते न भवेद्दोषो जलजैः पूर्वदीक्षितैः ।

Having understood all this, the wise man needs to get rid of the net of other *mantras*. He should feed himself on whatever is received by way of offerings and throw the remainder in the water of a river. There is no harm in the eating of it by the aquatic beings as they are initiated already. (608-609a)

अवश्यपालनीयत्वात्परतत्त्वेन संगमात् ॥६०९॥
ज्ञानप्राप्त्यभ्युपायत्वात्समयास्ते प्रकीर्तिताः ।

These principles of life need to be always abided by. They guide the aspirant on his way to the Supreme Essence. They serve as the way to right knowledge. As such they are characterised as *samayāḥ* (leading properly to). (609b-610a)

एवं संश्राव्य समयान्देवं संपूज्य दैशिकः ॥६१०॥
विसर्जयेत्स्वचिद्व्योम्नि शान्ते मूर्तिविलापनात् ।

The teacher, playing the role of the guide to the Supreme Being, needs to announce all these principles of life to disciples followed by worship to Śiva, and ask them to retire to their space of consciousness which has become peaceful on account of dismissal of concretisation from it. (610b-611a)

यदि पुत्रकदीक्षास्य न कार्या समनन्तरम् ॥६११॥
तदाभिषिञ्चेत्सास्त्रेण शिवकुम्भेन तं शिशुम्।
आत्मानं च ततो यस्माज्जलमूर्तिर्महेश्वरः ॥६१२॥
मन्त्रयुङ्निखिलाप्यायी कार्यं तदभिषेचनम् ।
इति समयदीक्षणमिदं प्रकाशितं विस्तराच्च संक्षेपात् ।

If the occasion not be that of initiation of the pupil as the son, this last rite need not be performed. In that case, the child would have to be bathed by the jar of Śiva along with chanting of *mantra* dedicated to the goddess of the weapon as also the teacher himself as Lord Śiva assuming the body of water (along with the rest seven only). Accompaniment of the chanting of the *mantra* makes the disciple fulfilled in all respects. Thus has been deliberated on the process of initiation in detail as well as with precision. (611b-613)

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क्रियया सिद्धिकामो यः स क्रियां भूयसीं चरेत् । 41

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशः।
katme rudrā iti daśeme puruṣe prāṇā ātmaikādaśaḥ

How many are the Rudras? They are the ten prāṇas operating in the human body. This is what he pointed out and continued. 'Ātman is the eleventh one'.

Śatapatha. Brāhamaṇa, XI. 6. 3. 7

यथा प्रकाशस्वातन्त्र्यात् प्रतिबुद्धोऽप्यबुद्धवत् ॥७॥
आस्ते तद्वदनुत्तीर्णोऽप्युत्तीर्ण इव चेष्टते।

Due to autonomy of the illumination, the luminous also behaves as if it were shorn of luminosity; even so the bound also begins to show as if it were liberated.

Śrī Tantrāloka, Chapter 14, verses 7b-8a

ममेच्छामनुवर्तन्तामित्यत्राहंविदि स्फुरेत् ।
शिवो वा परमेशानो देहादिरथ निर्मितः ॥२९॥

The wish that world should move as per my wishes, is a desire stimulated under the presumption of the ego. Śiva Himself is the Supreme Lord in keeping with whose will the body, etc. have been created.

Śrī Tantrāloka, Chapter 14, verse 29

आत्मने वा परेभ्यो वा हितार्थी चेतयेदिदम्।
इत्युक्त्या मालिनीशास्त्रे तत्सर्वं प्रकटीकृतम् ॥१७॥

Whatever wisdom is contained in the Mālinīvijayottara Tantra has been revealed in it for the use of such an inquisitive person who may awaken the consciousness of his students as well as those who come into contact with him.

Śrī Tantrāloka, Chapter 15, verse 17

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